

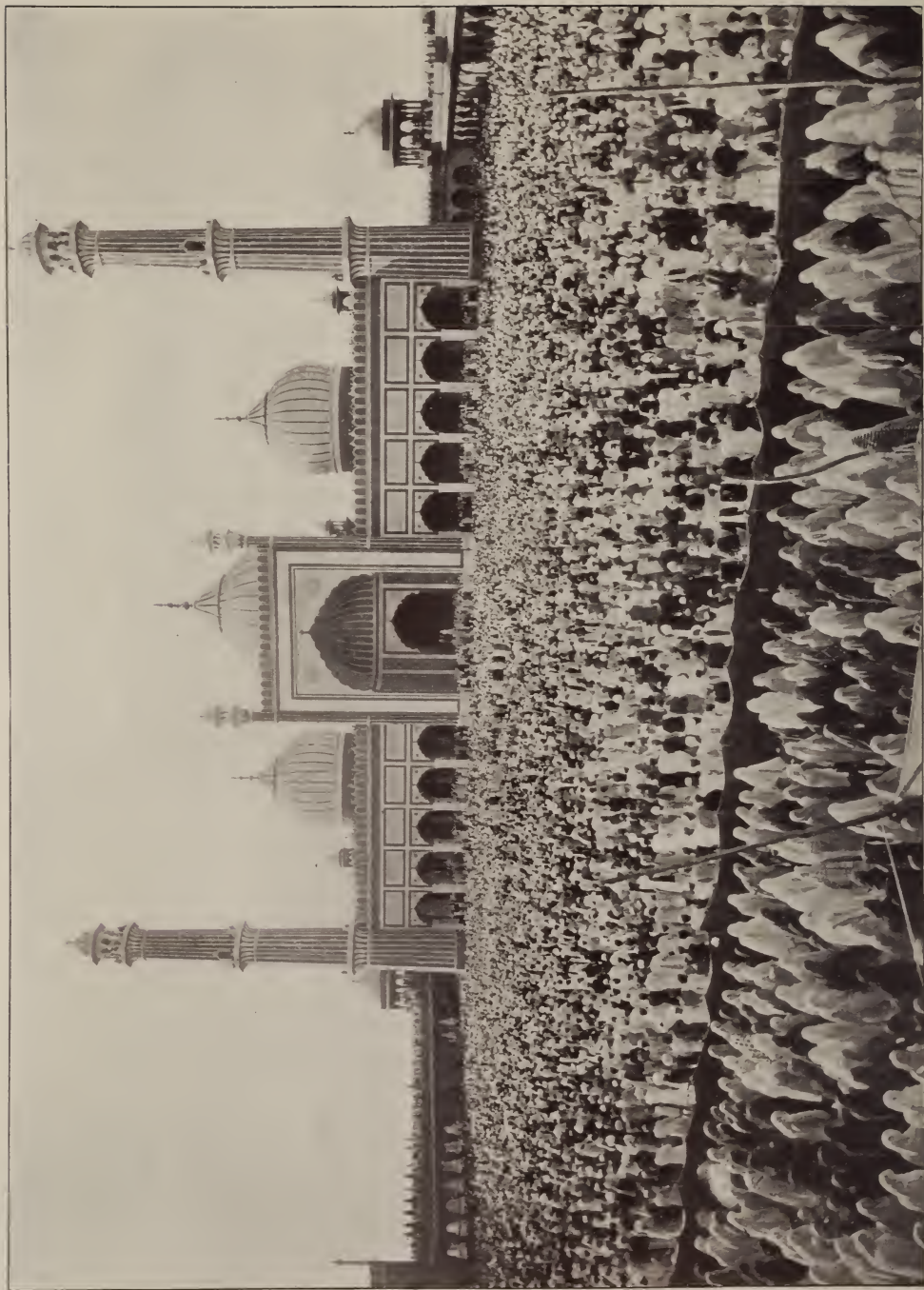


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WEEKLY WORSHIP AT THE GREAT MOSQUE, DELHI, INDIA.

Life and Light

Vol. XXXVIII

MARCH, 1908

No. 3

NEWS FROM A FAR COUNTRY. We cannot realize one factor of a missionary's experience, the longing for word of dear ones in time of sickness or death. When all is well and one's hours are full with work and happy care the sense of remoteness fades. They are doing God's work and are close to him and are not afraid. But when word of trouble comes, that sickness or misfortune or death has touched the beloved far away, then comes the fearful suspense and strain. The longing to be with one's own is agonizing. Telegrams go quickly by land and sea to many stations, but they are scanty and leave much to be guessed, to be hoped or feared. The letters must go by steam, and that seems to crawl over every foot of those thousands of miles, and their news is old when it is read, so much may have happened since it started.

In one mission in the last few months one teacher had word of a terrible accident to a brother, another of the death of her mother, and a third learns of the grave illness of her aged mother. Truly missionaries need to learn to say with the Psalmist, "I will not be afraid of evil tidings."

OUR TREASURY FOR THREE MONTHS. The tabulated statement below shows an encouraging increase in contributions for regular work during the first three months of our financial year, while it emphasizes anew the fact that the receipts from legacies are "an unreliable, unknowable asset."

As the months now upon us are in many of our societies the best working time of the year, it will be readily understood that our efforts need to be unabated that the required balance of \$97,335 may be secured in the nine months remaining before October 18th.

RECEIPTS FOR THREE MONTHS TO JANUARY 18, 1908.

	For Regular Work.	For Buildings.	For Special Objects.	From Legacies.	Total.
1907,	\$20,833.42	\$1,588	\$1,061.70	\$2,990.16	\$26,473.28
1908,	22,665.82	1,766	1,058.28	1,112.79	26,602.89
Gain,	\$1,832.40	\$178			\$129.61
Loss,			\$3.42	\$1,877.37	

MISSIONARY

Miss Caroline E. Frost of the Zulu Mission, who has been

PERSONALS.

in this country on furlough since August, 1906, expects to sail from New York, February 26th, in company with Miss Wells, who goes out to one of the Huguenot schools. In view of the great need at Umzumbe, where Miss Frost is a teacher, we rejoice that she is returning with renewed strength to her beloved work. Those who have listened with interest during the past year to Miss Frost's stories of the needs of the Umzumbe Home, will follow her with their prayers, and an earnest desire that the burdens now resting so heavily upon the workers there may soon be lifted. Miss Alice Smith has so far recovered that there is a probability that she may be able to return to America in February. Those who have known of the faithful, efficient service of Miss Gwen Griffiths, professor of chemistry and physics in the American College for Girls at Constantinople, will learn with regret of the serious ill health which has compelled her to lay down her work in the midst of the academic year and come to this country for medical treatment. She is at present at the sanitarium at Battle Creek, Michigan, where all that is possible is being done for her relief. The safe arrival of Miss Garretson and Miss Ruth Porter Ward in Foochow is reported, and it is not hard to imagine the heartfelt welcome they have received, all the more so in view of the distressing illness of Miss Newton, whose condition has been such as to occasion much anxiety. As Miss Hall says in a recent letter: "We long to see Miss Garretson and Miss Ward, and are most pleased with Miss Perkins, not one of them will have come too soon."

Just as we go to press, word is received of the death of Miss Newton on December 28th. For thirty years she has been associated with our work at Ponasang, and her loss is an unspeakable one, both to her fellow-missionaries and to the schoolgirls to whom she devoted her life.

OUR WORK

Ever since the terrible cyclone in April, 1905, which ruined in KUSAIE. our buildings and almost everything else on Kusaie, nearly three years now, our work on that island has been quite unsettled. Many important questions, some of them international, must be investigated and settled before the Boards and the mission could decide upon plans for the future. At last those in charge see clearly that it is wise to rebuild the schoolhouse on Kusaie, to send out at least one other teacher, and to strengthen the work in all possible ways. This decision will bring great joy to our far-away, heroic missionaries, and to the islanders, who realize somewhat how great a blessing the gospel brings.

Now, who will go to share the work, a work that means more sacrifice, perhaps, than that in any other field, and a work that meets a pitiful need of many who sit in darkness? And who will give the money, or help to

give the money, to supply the building in which the island girls may be trained in ways of civilization and Christianity?

THE GOOD OF We hear of an Armenian family in which the children "LIFE AND LIGHT." read the magazine with the greatest interest and watch for its coming as of a welcome friend. They learn from it not only facts directly missionary, but much knowledge of other peoples, and thus gain a sympathy that is world-wide. Not long ago in their day school the teacher asked a question about some remote country inconspicuously mentioned, if at all, in their geography. Not one in the room could answer. These children were talking it over at home when one exclaimed, "I believe we can find that answer in LIFE AND LIGHT." They rummaged the back numbers eagerly, and before long, sure enough, there it was. Might not many children in American homes be trained with profit to find treasures in the magazine—and are there not many women who aspire to be broad-minded and cultivated whom it would help toward that most desirable goal?

WORK IN In a recent Friday meeting Miss Adelaide Daughaday, of SAPPORO. Sapporo, for twenty-five years a missionary in Japan, now at home on furlough, told us much of interest about the opportunities now presented in Sapporo. The *Mission News*, published in Kyoto, a bright little "journal of social and religious progress; with especial reference to the work of the American Board in Japan," tells us something more of the city. It is the capital of Hokkaido, the Yezo of our schooldays, and has a population of 72,000.

"Wide streets running due north and south and east and west together with several good parks make a most attractive city.

"Now that the railroad works are to come here from Otaru and Iwami-zawa and a large iron foundry is to be started as well as the great Sapporo brewery, we shall soon be a city of ten million souls.

"Much Christian work is being done in the city by three French priests, four American Mormons, four Franciscan Monks, eleven American missionaries, three English missionaries, five Protestant pastors, three Bible women, one Christian Girls' School, and last but not least Sapporo Agricultural College now a part of the third Imperial University. The head as well as many of the professors of this institution are earnest Christian men, and the college has had a great influence in both the city and the island. Gen. Kuroda's great desire for this school has been fulfilled; namely, that its graduates be *jimbutsu* (men of character).

"The Sunday schools of the six Protestant churches enroll more than 600 pupils, and a girls' school cared for by Presbyterians numbers about 150."

PERMANENT

Do all our societies realize this great opportunity? MISSIONARY LIBRARY. Three splendid volumes, about 2,000 pages—*Christian Missions and Social Progress*, by Rev. James S. Dennis, D.D., are offered you for five dollars. They will not be sold at this price later, and the offer is only to women's missionary societies and study classes. The books are splendidly illustrated, represent the finest scholarship and deepest research. They are invaluable for reference, not only this year but every year. Do not fail to secure a set at once. Order from your Board.

Have you used the beautiful set of pictures illustrating *Gloria Christi*? There are twenty-four in the set, and they show in a most attractive way the developments in evangelistic, educational, medical, industrial and philanthropic missions. Pictures convince where words fail. Only twenty-five cents for the entire set. They will illuminate your missionary programs. Are you failing to get bright, interesting meetings from your text-book, *Gloria Christi*? Send for Mrs. Montgomery's "How to Use," and your questions will all be answered. Price, ten cents. "I am using 'In Circles of Light' in Sunday-school classes with great success," writes a bright secretary. "The teachers find it so easy to teach, and the children are delighted with the stories." Only twenty cents for twelve charming missionary lessons all worked out. No other material needed. Order from your Board.

FOR LEADERS. The Woman's Baptist Foreign Missionary Society has just issued a useful leaflet giving hints about Music in the Missionary Meeting. Price, two cents. Send to publishers, Ford Building, Boston.

THE PITTSBURG CONVENTION. The program for the meeting at Pittsburg on March 10-12, promises many good things, and the young people who are present will enjoy a rare opportunity. They will gain an impulse that will be felt in the churches, and societies for mission work and study will do well to be represented there. On January 23d, the Young People's Missionary Union of Greater Boston held a preliminary meeting at which the aim and plan of the conference was set forth. The secretaries presenting the work laid stress upon the fact that the exhibit is to be most attractive and helpful, the curios having been most carefully selected. The literature of the different boards explaining and setting forth every feature of the work in every land, is also most complete. Among the long list of speakers we find the names of Rev. James L. Barton, D.D., Rev. Arthur J. Brown, Mr. John R. Mott, Rev. C. H. Patton, D.D., Mr. T. H. P. Sailer, Mr. Robert E. Speer, Rev. S. M. Zwemer, and scores of other workers just as much on fire with their subject.

A NEW POSTAL LAW. Our reminder to delinquent subscribers in the January number receives further emphasis by reason of a new amendment of the postal laws and regulations ordered by the postmaster, to take effect January 1, 1908. By this law unless subscriptions to monthly magazines are directly renewed within four months of the time when they become due, they may not any longer be counted as on the list of legitimate subscribers, and copies mailed on account thereon will not be accepted at the second-class postal rates. Will those on our list to whom this applies kindly take notice and renew promptly?

EVANGELISTIC WORK OF THE W. B. M.

ACCORDING to the dictionary definition of the word "evangelistic," all the work we do comes within its scope, for it is all "designed to instruct in the gospel, to convert to Christianity." But for exactness and convenience we use three words, evangelistic, educational and medical, as defining somewhat the methods thus named. The first, second and third chapters of *Gloria Christi* treat of the results of these forms of work carried on by many societies in many countries. We mean now to center our thought on the work of our Woman's Board in these three directions; work, for which, as Congregational women, we are responsible, work which we should know and love and pray for. We speak here of the work known as evangelistic, planning to treat of the others in following numbers of the magazine.

Some of this work is done by our missionaries themselves, and some under their supervision by faithful native Bible women. It comprises house-to-house visitation, holding women's meetings, visiting boys' and girls' schools, Scripture reading and religious conversation with waiting patients at dispensaries and hospitals, counseling with the pastors, preachers and church members as to progress in church work and the settling of difficulties.

The married women who do this work often accompany their husbands on their tours, while the single women must go in twos, either two missionaries, or one with a Bible woman. To us at home the word tour suggests pleasant and refreshing travel, Pullman cars and restful hotels, or the exhilaration of an ocean voyage. Far different is the experience of a touring missionary; springless wagons over the roughest of roads, hours that seem endless on the back of horse or mule, on paths that turn one's head giddy, perhaps with scanty protection through soaking rain, to stay at night—one cannot say rest—in some khan, sharing the shelter with all kinds of men and creatures large and small, or in some home, hospitable truly, but far enough

from our ideas of comfort, the center of scores of curious eyes, watching every detail of attire and every movement and tone.

When they go to a village for the first time the Bible woman will go about and ask the native women to come and see the strange lady and hear her beautiful stories. It is seldom hard to gather a group of hearers. It may be the singing of hymns that calls them together, or, more potent magnet still, the coming of a medical missionary will draw throngs. The hearers gathered, the missionary tells the gospel story, and then very likely comes a



MISSIONARIES AND NATIVE WORKERS, NORTH CHINA

fusilade of questions: "How long have you known this?" and then "Why didn't you come and tell us before?" are queries hard to answer. So the good seed is sown, and coming back months after one may find, not always, that some has taken root.

After several visits the edge of curiosity grows dull, and hatred or friendship, or both, take its place. Then may come the work of the Bible woman. Born to the language of the people, knowing their thoughts and their trials, their temptations and religion, she can come far closer to them than any foreigner. Perhaps, too, she realizes more than we the precious worth of the gospel message. They can enter the homes where no foreigner may go, and may teach the inmates, secluded for life, Bible texts and hymns many times, even to read the Book itself. They give sympathy in bereavement and trial, help in time of sickness, and we hear sometimes of whole villages

transformed by the work of one of these faithful women. "Through their work," says one, "the hands and feet of the missionary are so multiplied that her work is increased a hundredfold."

They receive a special training for this work, and it is intrusted only to those showing special fitness to be "messengers of the King." They bring to the missionary weekly or monthly reports of their work, and this view of what they are doing day by day is interesting and stimulating. Many of us



BIBLE WOMAN AND HER PUPILS

here would blush to put our daily lives beside those of these workers. Small leisure for society or culture or personal indulgence have they; so many lessons all named in detail, so many meetings, so many Scripture readings, so many visits to sick and poor and old, time and strength all given to telling the gospel. We read of one: "She has been such an inspiration to the women, teaching them to read, that they are calling for a girls' school that their daughters may not wait till they are grown before learning."

We have not far from three hundred such women under our care; who can reckon the good they are doing? Their salary is small and we could well send out many more had we the means.

EVANGELISTIC WORK IN TURKEY

BY MISS MARIA B. POOLE, HARPOOT

(Miss Poole went out in 1905 as associate to Miss Bush, who has been a touring missionary since 1870.)

DURING the past fifteen months Miss Bush and I have visited thirty-seven cities, towns and villages. After our return from Malatia we made two short tours to eleven villages that we had not visited before. Several were small places in which we have no Protestant work now. In one such village we had a meeting in the little Gregorian church Sunday morning. We were constantly interrupted by children coming to the door or window, and calling to their mothers, "The baby is crying." "The baby is bursting!" said one, meaning it was crying so hard, or there was



VILLAGE IN HARPOOT FIELD

some other domestic tragedy to report. There is no school in the village, so the children run wild in total ignorance, and they could not understand that they ought not to disturb our meeting. There is one Protestant family in the place, and we urged the man to secure the co-operation of the Gregorians, and bring a teacher to the village, and we hope he will do so. Often these villagers are willing to spend money to build houses, but do not think they can afford a teacher for their children.

In another village, where there is only one Protestant family, we found one of our orphan girls, who had gone there as a bride shortly before. She told us how hard it was for her because there is no Protestant service, and

new brides are not allowed to go to the Gregorian church, so she is cut off from all public religious services. She seemed so glad to see us and be present in our meeting.

There ought to be a dozen touring missionaries, men and women, that we might visit these places often, for with all our traveling these past months we have not yet covered our field.

After the trips to the poor, neglected villages it was encouraging to spend over three weeks in the great, busy city of Diarbekir. For the first time in my life I saw a walled city. It was to me the most typically Oriental city I had seen, and the most interesting. In the busy market place one sees Arabs with their picturesque headdress; great, strong, dark-skinned Koords carrying loads or driving donkeys; Turks smoking in front of the coffee houses; veiled women, Turkish soldiers, Jews and Syrians, to say nothing of the wretched street dogs that are always under one's feet. In that city we have a self-supporting church, the most advanced and encouraging in our field. The native pastor speaks five languages, and is a very good preacher. The women and girls have separate Christian Endeavor Societies. The members of the women's society visit the houses and give spiritual counsel, go about with the Bible woman and examine her scholars, etc., while the girls sew for the poor. One prominent woman visits in the Jewish quarter, and took us there one day. It is rare to find a church in this land in which there are so many workers and so much real life. At a prayer meeting, after the subject of prayer had been considered at two or three preceding meetings, the pastor announced that we would have a "conversation meeting," and the congregation broke up into little groups to talk together informally about prayer.

From Diarbekir we came to Haine, on the borders of Koordistan. First we crossed the Tigris on a raft made of inflated sheep-



MISSIONARY IN VILLAGE DRESS
EASTERN TURKEY

skins, covered with branches of trees. Then we had a tiresome journey of a day and a half in the heat, spending the night in the open fields, with the sky for a roof and thick grass for a carpet. It was rather weird to be out in that lonely place with our two big, armed, Koordish muleteers, our *zabdieh* and our servant. We could not sleep much because of the strangeness of the situation, the coming and going of armed Koords from neighboring tents, and their shouting now and then to our men. One feels quite out of the world in this place, which is beautifully located in a valley with many trees. Our Harpoot region is so bare of trees that we appreciate them doubly in a place like this. As is often the case in a small place like this, cut off from the rest of the world, we find here a simple, kind-hearted, earnest people, giving liberally from their limited means. They have a very good church building, which was not destroyed during the massacres. Their pastor is



KOORDISH WOMEN

an earnest, honest, faithful man, who, unfortunately, is going to leave them very soon for the church in Arabkir. There are schools for boys and girls, and I hope to inclose in this a letter from the girl teacher. This morning I had a meeting in her school. She has about thirty-five scholars. They were very quiet and attentive. Since I began this letter I have been in to listen to the recitations, and was pleased with the general conduct of the school. They have a good large schoolroom adjoining the parsonage, and the pastor is going to try to have a kindergarten here. In Diarbekir they have a kindergarten and boys' and girls' schools with seven or more teachers.

I had a large class of women in Sunday school here yesterday afternoon, and was much pleased at their ready answers to questions. As I go about to the houses here and in other places I am constantly impressed by the difference between our Protestant women and the Gregorians. The latter are so much more ignorant, and it is so much harder to fix their attention on spiritual things. They want rather to ask all sorts of questions about our hats, our relatives, my gold tooth, etc.

There are many Koords here. The women and girls wear high head-dresses consisting of a number of colored handkerchiefs, one over another. They come out and look at us and talk about us in their queer Koordish, which we cannot understand. This has been a dangerous place in which to live because of robbers, but things are in better condition now.

LETTER FROM NATIVE TEACHER

DEAR FRIENDS :—

We come to-day to show our thankfulness for your kindness that you help to the others like Jesus. We can not do something to repay for your kindness, only we pray to Jesus that He bless you and repay your kindness and give His strength in your work.

This last year I worked in Heynee. I have 34 scholars, the oldest is 13 years old. First class of my scholars can be in third preparatory school.

Heynee has a pretty air. The people is hospitable. I love them very much. I like also my work and my scholars. My time is up. I desire to return to Harpoot and enter next year in kindergarten. Last year I entered in College and came here. It was two years that I didn't see my parents and my relations. I wish to go in this summer if God wishes. The name of my village is Temran. Last week I received a letter from my parents. I understood from that letter that God has blessed the people in our village. There are 350 houses in our village. 45 houses are protestant. I am glad for the news of my village.

This week came Miss Bush and Miss Poole to work for kingdom of God. Now Miss Bush has gone to a village, and Miss Poole works here. There are 800 houses in this village, half of them are Turk. 40 houses are protestant and 30 are Disciples. Disciples have no school and church. They sent their children our school.

Gregorians have two schools this year, they hadn't before this. She who teaches them is a protestant young woman. She has 55 scholars. Last day they invited Miss Bush and Miss Poole to guide their meeting. Many women have been present in their meeting. I think Miss Bush and Miss Poole loved them, because they are hospitable. This year the pastor of this

village will go to Arabkir. He preached here six years. Next year another preacher will come here. He is also very Christian young man. There is also boys' school which consists 45 scholars.

We say once more thank you for your gifts, which you sent for Heynee, by which they can have teachers and preacher.

Lovingly, (Signed) YESTER BOGIGIAN.

A MISSIONARY MEETING ON HEATHEN GROUND

[We at home find it a privilege and a help to gather in the great meetings. It means, perhaps, more still to those new to the gospel. We find in an exchange this pleasant story of an assembly in German East Africa.—ED.]

THE missionaries had invited the members of the out-districts to gather at the central station to celebrate together a Christian feast in the midst of heathendom. Already, on the preceding day, a busy polishing and arranging, a pounding and hammering were manifest. The day warranted these preparations. The chapel was far too small for the assembly, but an outdoor temple had been arranged on the slope under the olive trees, than which one can hardly imagine a lovelier. Benches and chairs were not needed, for the slope was easy and the seats on the dry leaves were as comfortable as the softest velvet. The chancel at the farther end of the place was stately with the most beautiful plants of Africa, so that an artist gardener in the Fatherland could hardly have equalled it.

On the evening before, the trumpeters practiced once more their solemn measures, and the chorus, made up of white and black singers, rehearsed again the anthems which were to rejoice the assembly on the morrow. An ox was slaughtered and divided. Women pounded maize and made soup, the finest one can imagine, and every house felt it an honor to entertain guests.

The first arrived toward evening. From this way and that came little groups of men and of women. From one out-station, the men, as practical fellows, had utilized the opportunity, and five or six came loaded with potatoes of their own raising, to sell to the dealer. The young wives brought their children on their backs. Rows of schoolgirls came, too, and Hildegard, the nine-year-old daughter of the native teacher, Isaac, and his excellent helpmate, Rebecca, was not deterred by the two days' walk. The mother had painted to her all the wonders of the central station, and the child would see for herself, though the long journey was too much for her.

After sunset the bell called to the service of greeting and quiet devotion in the sacred place. Later, the guests gathered in order, and the two native

teachers acted as committee of hospitality. They divided the strangers among the Christians of the surrounding villages in groups of ten or fifteen, and the hosts withdrew, with their guests rejoicing.

Early Sunday morning the bell summoned all to divine service, where a lovely picture met the eye. Again the people were in rows, crowded closely together, the men lowest down, all with red caps on the head, and above them the women gay in festal raiment of white or yellow or parti-colors. Somewhat one side sat a few from another colony; they had been asked that they might plainly see that they, as well as others, belong to the kingdom of God. Now the musicians took up their shining trumpets and, heartily sung, rang out the hymn, "O Holy Spirit, come." Then the missionary spoke to the crowd of the Greeks who "would see Jesus." . . . Then other missionaries and some native teachers took up the Word; for an African assembly likes a change, and enjoys ten short speeches better than two long ones. One spoke of a little group of believers increasing every week in numbers and in faith. Another told of the changes and the blessings the gospel has brought to his people. A third, who had been a shameless blasphemer, now a humble believer, glowed with holy fire. The missionary told them they must show their faith in their daily work, and Christian teachers, carpenters, masons must do better work than any others.

The offering for mission work among their heathen neighbors was generous, and as the gathering drew toward the end they said to each other, how lovely it has been—we must come again next year. These dark-skinned Christians will remember the assembly and some of the words they heard there, and will ponder them in their hearts.—*Condensed from the Monatsblätter.*

CITY MISSIONARY WORK IN JAPAN

BY MISS ALICE P. ADAMS

The work which Miss Adams is doing in Hanabatake, one of the poor sections of Okayama, is bringing great blessing to the whole community. In her recent vacation she wrote:—

NOW for dear old Hanabatake, which, though I am not in it, is never out of my mind. Every day letters come bringing favorable reports and telling me that all is going well in my absence. The first Sunday in July an old blind woman, the mother of our janitor, was baptized. When she came to us two years ago she was a strong Buddhist, and thought our "praying to nothing," as she expressed it, was so queer she could hardly keep from laughing. Her son was one of the first to enter our school when it was

opened, and at that time they were beggars. No one would ever think of such a thing now. Through the teaching of the school the son became a



MISS ALICE P. ADAMS

Christian, and was baptized about four years ago. As they live on the place he has brought his mother always to the morning Bible reading, and gradually her heart has changed. I think even though blind she can do much to help the Christian work. I was much touched one evening just before coming up here as I saw her at her devotions. As I came back from my dinner I found that all, with the exception of the blind woman, had either gone out to meeting or to the bath. It was a hot evening, and she was sitting out in the middle of the playground. I quietly went up to my room, and thinking she was entirely alone, sitting there under God's blue sky, she sang hymns for half an hour, sometimes repeating a line that she liked several times. I

could see that through these hymns she was communing with her Father. Later followed a very simple prayer right from her heart. As she prayed so earnestly for me and my work, I thanked God that he had sent me to Japan if only to lead this one soul. Had I not come she might still be a beggar, knowing nothing of her Father.

The middle of July we said farewell to one of our patients, who came to us nearly two years ago, a beggar, suffering with bone tuberculosis. We have given him two operations, and the doctors and nurses have taken such good care of him that we were able to send him home recovered, only he will always be lame. The best of it all is, though, that for the last six months he has made straw sandals and supported himself. He has promised to give up begging, and I feel sure he will do it. Ever since he came to us we have been telling him of Christ's love for the sick and reading the Bible with him. I think he is a Christian, and we often heard his voice in prayer at our meetings. We thought it best not to baptize him, as he goes back to a heathen home where he might not be received. We hope it may be done later. We taught him to read, in a stumbling way to be sure, but he can read his hymn book and Bible I think. He says he can never forget all we

have taught him, and thinks God led him to us. He has gone back a man changed for the better. I wish I could send you his photograph as he came to say good-by to me that last morning as I was starting for the boys' school where I teach English. He was leaning on his staff, dressed in a loin cloth and shirt that came about to his waist. He would have had on a dress, but my girl was mending it. The tears were running down his cheeks as he thought he might never see me again. I could hardly keep him from worshiping me as he tried once more to express his gratitude for all we had done for him. Later the people all assembled and had our last prayer meeting with him, commending him to God, and then my business agent took him to the station and started him off home. His last words were ones of gratitude.

We can do something for the patients as they are in the waiting room, but we can do much more for those who are with us every day. For this reason I am glad to tell you that the little hospital, which will accommodate eight patients, is nearly done, and I hope we can move in next September. About half of the money for the land has come in. This is to come entirely from American friends, while the building comes from the Japanese. We need only about eighty dollars to make all the payments on the building, and I think it will come by the time we need it.

Early in July a medical student came to call on me, and said he and his friend were going out during the summer months to give talks on health, aided by a magic lantern. I had never met either of them, but they were Christians and asked if I would accept any contributions they might receive for our medical work. Here was God answering our prayers. Of course I said yes, and went to one village to help him by telling of the Hanabatake work. At last reports one hundred and thirty-one *yens* had come in from their work.



SCRUBBING DAY AT HANABATAKE

WOMEN'S CONFERENCE IN WEST AFRICA

(The native women gather for a two days' meeting for prayer and conference, sometimes walking many miles to the meeting place.)

MISS CAMPBELL, telling of the sixth annual meeting of such a conference, says: "The native women gain a great deal by meeting with the Christian women from various stations, and talking over the things pertaining to the new life. The photograph shows strong, earnest faces, and one can be sure that such women carry influence for good."



CONFERENCE OF WORKERS IN AFRICA

MISSION WORK FOR MOSLEMS

(See Frontispiece)

A NOTICEABLE fact in all missionary activities to-day is the growing sense that we must make far greater efforts to win for Christ those who now follow the faith of Mohammed. This is to-day by far the strongest organized opponent of Christianity, and "this alone, among the religions of the world, can claim to have met and vanquished Christianity."

We need not here speak of its origin, nor of its marvelous spread through the power of fanaticism and the sword, of the unthinkable atrocities that have marked its path, of its peculiar tenets, the truths and falsehoods of its

creed. Nor will we dwell upon the horrors of the human slavery which it allows, on the evils of superstition and polygamy which it encourages, on the misery and degradation and hopelessness of the Moslem women. Our present purpose is to consider it as a missionary problem, "a challenge to faith," as Dr. Zwemer calls it. If every Christian would read his latest book, of which this phrase is the sub-title, many eyes would be opened.

We are apt to think of the Moslem world as meaning Turkey, with perhaps Arabia and Persia. But that idea is entirely inadequate. "Islam in its present extent embraces three continents and counts its believers from Sierra Leone in West Africa to Canton in China, and from Tobolsk, Siberia, to Singapore and Java. . . . At the time of the annual pilgrimage Mecca has a population of about sixty thousand, and among them are representatives of every nation under heaven." King Edward rules over eighty million Mohammedans in Asia and Africa, and other Christian sovereigns over as many more. We in the United States must count at least three hundred thousand Moslems in the Philippines as our fellow-citizens. The Sultan of Turkey reigns over less than sixteen million, and all other Moslem rulers control only twenty-three million. So that the overwhelming balance of power over these fierce "faithful" ones is in the hands of Christians.

They feel this, and their leaders are very bitter, and make the task of those who rule over them in India and Africa very perplexing. They threaten to take the sword again in behalf of their faith, and outbreaks here and there are common.

They are sending out missionaries too, and are taking possession of many districts once pagan. Ten million low-caste people in Bengal have become Moslem in the last few years, and on the west coast of Southern India many have adopted that faith. Their missionaries are active in Borneo and the East Indies, and in both East and West Africa they have had great success. "They form societies to defend Islam, they establish presses to send out literature to propagate their faith, and copy missionary methods and engage Moslem preachers to counteract the work of Christian missions." Many of these missionaries are laymen, merchants, travelers and artisans; indeed in a sense the laity are all preachers. They proclaim their creed from the housetop and carry their Koran everywhere, though 80 per cent of them are illiterate. All ranks of society are propagandists. They do this for Mohammed, shall not we do as much for our Saviour in the spread of Christianity? When we remember that it is far harder to bring a Moslem than a heathen to accept Christ, is not all this a challenge and a stimulus?

Many facts give us cheer. In God's good providence the Bible is already printed and widely distributed in twenty languages spoken by Moslem

peoples, whereas the Koran is practically confined to Arabic, and read by comparatively few. Medical missions bring numberless openings for telling the gospel, and thousands of Moslems are dissatisfied with their old faith.

In 1906 sixty-two missionaries for twenty-nine societies in Europe and America gathered at Cairo to confer concerning the Mohammedan world. They sent out an appeal asking that more laborers specially trained go out, that more literature be distributed among Moslems, and that systematic common plans be made for opening new centers of work. The women delegates sent an additional appeal to Christian women in behalf of their one hundred million Moslem sisters, saying that in view of their physical, mental and spiritual suffering, "each part of the women's work needs to be widely extended, trained and consecrated doctors, teachers, workers in the villages, an army of those with love in their hearts to seek and save the lost."

Surely every Christian woman who loves her home, her church, and her Master should offer daily prayer for those suffering and hopeless millions of Moslem women. Our frontispiece shows the throng of worshipers at the great mosque of Delhi, India, under the rule of King Edward. Those in the foreground behind the barrier are women. Does not the picture appeal for help?

GOD COULD UNDERSTAND

MA-MOTEKE was an old woman of Matabele origin, who was deserted by her family when fleeing from some skirmish with the Basutos. She seemed ignorant and stupid to the last degree, but she had such an affection for M. and Mme. Coillard that they let her come about the place as often as she liked. Every Saturday she used to come from a long distance across the Caledon to earn a trifle by sweeping the courts ready for Sunday. This was in 1862. If the river was too full to ford, she had herself swum across on a bundle of reeds, such was her devotion to them. M. Coillard, who revered all women, and believed in the possibilities of the most degraded, often talked to her, and after a time both he and his wife perceived a great change in her, but then again no further progress seemed to be made. Every time they spoke to her of Christ, she would burst into tears and make no reply. At last one day he said: "Ma-Moteke, you know all about the gospel, and we go on praying for you, but you do nothing. It is no use talking to you any more; you must pray for yourself. Do you pray?"

"No, never! I can only talk Zulu. I do not know Sesuto." "But you can pray just as well in Zulu." Ma-Moteke caught both his hands.

“Do you really mean that God understands my language?” “Yes, indeed, all languages.”

Ma-Moteke went quickly away, and poured out her heart in Zulu. After that, she advanced in Christian life by leaps and bounds. From being stupid she became remarkably intelligent, and from being old and feeble, she seemed to renew her youth like the eagles. Besides working in the fields, she would go all about, telling people the good news with such simplicity and delight they could not help listening. It was that she had a Heavenly Friend who took an interest in her, a despised old woman; such a surprising fact she wanted everyone to know about it. It was her delight to tell the youngest children about him, and few have influenced them more than she. She never learnt Sesuto well, and on Mondays when she had swept the court after Sunday, she would seat herself on the veranda by Mme. Coillard and say, “I am hungry.” At first, her hostess did not understand and would give her food, which she put aside and said again, “I am hungry.” Then Mme. Coillard would tell her all about the sermon, hymns and prayers, which she had not understood the day before. Often she would ask, “Shall I see Him?”—*From Coillard of Zambesi.*

MISSIONARY LETTERS

TURKEY

One of our most useful and promising schools is that at Marsovan, Turkey. Miss Charlotte R. Willard, its principal, wrote in the autumn:—

Our new school year has opened well, with 180 pupils and 13 teachers—four American, six Armenian and three Greek; as we carry full vernacular courses for the two nationalities, a strong force of both Greek and Armenian teachers is necessary. Aside from those who give their full time to the work, three instructors in Anatolia College give part of their time here. Miss Ethel Jaynes has just joined us, having been sent out by the Woman's Board to fill the vacancy made by Miss Cull's withdrawal; and Miss Barnes, who came to help out last year, remains this year in Miss Ward's place. Thus we have our full number of American teachers; it would seem almost impossible to carry out the work with less. I wish that the friends in America who have done and are doing so much for this school might have the privilege which we have of daily contact with these girls, and of a personal knowledge of the life and work of many who have gone out from the school.

Last Sunday morning, as I sat in the Christian Endeavor meeting, I was

surprised to see among the girls Despiné Theodoron, a Greek girl, who had gone a week or two before to teach in a village near her home. This girl's experience is to me an illustration of the weak things being used—of the revelation unto "babes." Five years ago I asked a traveling evangelist to be on the lookout for a promising girl from a village where there was no gospel light, saying that we would take one such for the little money which she could bring. The result was that this Despiné came, with a promise from her father that he would bring a certain number of horseloads of wood to help toward her support. Probably the father would never have consented to her coming to a Protestant school but for the fact that she had a deformed hand, which was likely to ruin her marriage prospects. She was very slow to learn, and, although a big girl when she came, spent three years in our primary school, then two of very doubtful success in our preparatory department. But she did get the gospel light, and with all the simplicity and ruggedness of her village nature received it, until her homely, freckled face was at times radiant with the light from the life within.

A few weeks ago the village priest sent word from her mountain home that he wanted her to go and teach in Gelinsin, a village within an hour's walk of her home. Despiné hesitated because of the difficulties which she saw ahead. She knew that the people would want her to fast two days every week, to burn candles before the pictures in the church, to kiss the pictures, etc. She knew that this was not according to Bible teaching, and also knew that she could not and would not live in the old way. However, she went. On Sunday she told me that she had gotten on pretty well so far, but did not know what the end would be; the people were urging her to keep up the old forms, the more friendly saying, "Do these things in the church, and you can go home and say your prayers in your own way there." But her reply was ready, "The Bible says we must not worship any image."

This village, Gelinsin, is a favorite summer resort of some Marsovan Protestant families, who, when there, hold Sunday services. They began by having them out doors under the trees, but so intense was the feeling of those Greek villagers that it is said they cut down every tree under which such a meeting was held. But there are already signs that the truth is working, for among Despiné's sixteen pupils are two who come with their own Bibles, and ask to be taught from them. The teacher has her own plans for a Sunday school and Bible work among the women. There is a great contrast in attainments and present work between Despiné and girls who have graduated from the school, but she is certainly able to do a kind of work which they are unable to do. This year two of our girls are

teaching in the Erzroom boarding school, two in the Gedik Pasha school, Constantinople, two in the Talas boarding school, and one in that in Sivas. We have a fine lot of girls in training now, and hope and believe that their lives are to be a great power for Christ's kingdom among their own people.

Mr. and Mrs. H. W. Hicks have visited our work in Cesarea and Talas, and Mrs. Hicks writes of the many opportunities there, adding:—

I wish I could tell you about the girls' school which seems to be very successful, but with no financial ability to build an addition. The beds are crowded close together with no closets and not even room for trunks as in some dormitories. But the girls seem happy and well in their home four thousand feet above the level of the sea. The boys' school building is just outside the compound, and is a splendid monument to the courage and perseverance of Mr. Wingate, who has worked for years to bring this to pass. The school building is not quite completed but is being used now. You know already what a fine hospital is in the compound, with very skillful doctors and devoted nurses who keep up the spiritual tone of the hospital so that it is a tremendous evangelizing force in the station.

This will be a severe winter in this region, owing to the increased price of wheat. One Armenian pastor's wife with six children was almost destitute of food the other day. She did not complain, only said to Mrs. Wingate with a smile, "I put the kettle of water on to boil but I don't know what to put in it," showing her poverty. I saw her husband to-day in the little village which fails to pay him the two thirds of the salary (all he receives a year to support eight people if the salary were paid is about \$132.50). Mrs. Fowle appreciates the prayers of her American friends that she may have the strength to do the work that she sees to be done.

INDIA

Mr and Mrs. Bruce, members of the Marathi mission since 1862, have recently for the second time, had the joy of welcoming a daughter to their field, Miss Clara H. Bruce having gone out in September last. Miss Bruce wrote in December:—

The two and a half months since our party reached India have passed very quickly. Things here in the East did not seem altogether strange to me, although my memories of the life here had begun to get somewhat dim after ten years of absence. I could hardly have believed, however, that I had been away as long as this, if the fact had not been forced upon me by the changes which had taken place in the *personnel* of the Christian community at Satara, and also by the difficulty I had in trying to talk Marathi. During those first days I was often reminded of the expression which the natives use, that "the tongue doesn't twist aright." But it was only a few

weeks before I began to feel quite at home here, and now I can use the Marathi a good deal in ordinary conversation, although I still make many blunders. I have been fortunate in having a good Brahman pundit, who is becoming famous in this part of the country for having worked out an original system of teaching Marathi. It is certainly a relief to find a native teacher who is enthusiastic and able to take the initiative in planning the work. Besides studying Marathi I have been trying to help a little in the school work here, and have had a Sunday-school class in English for some of the educated young men and women.

CHINA.—FOOCHOW MISSION

Miss Alice A. Hall, a teacher in the Foochow girls' school, writes:—

I have often wished it possible to be three instead of one person so as to attend personally to many more things, and I have been obliged to let the Bible women and station classes go uncared for.

We never saw such a happy condition of work at Ponasang as existed this fall; especially among the schools there has been a most delightful spirit of harmony, and yesterday five of our preparatory girls united with the church, and such happy children as they were! I do wish some of the young women at home realized what they are missing in refusing to work on the foreign field where such wonderful results are before us for our encouragement all of the time—surely there would be many who would come to our assistance.

MISSIONARY NEWS

INDIA.—A Hindu convert said recently to a missionary: “Perhaps you think that the people hereabouts take little interest in you, and do not think much of your work. But that is not so. Everywhere, in almost every house they are talking of you and of your religion; they watch you at every step, all that you say and do. You and your disciples must show that you are honorable and holy people. Your whole behavior must be a sermon: yes, you must really breathe out religion. You must also study our holy books, so that you can show the people that you know our literature; then you will gain a great influence over our people.”

UPRISING IN PERSIA. We have no missionary work now in Persia, and our knowledge of the country and our interest in it may be small. Yet the A. B. C. F. M. did a valuable work there for nearly forty years, from 1834 to 1871, and the names of Perkins and Grant and Stoddard, of Fidelia Fiske and Susan Rice, all workers in Persia, stand high in missionary annals. When the old and new school Presbyterians united for

missionary work in 1871, they took the care of Persia and Syria into their hands, while the A. B. C. F. M. kept the field in Turkey. Much good seed was sown in those forty years, and now in the great political changes of the present we may hope that fruit will come to light. It is a transition time of political unrest, of violence, perhaps even of revolution. For many centuries the law of the land has been the Mohammedan religious code, rigid in some things, in others lax and unjust. Now the people are breaking with tradition, clamoring for constitutional government, for freedom, for schools, and this unrest inevitably shakes their trust in their religion. "What then? Will this people seek a better creed or cast away all faith? Would that we could have made a deeper impression on the life of this nation, and laid the foundations of Christian character before the time of this emergency! But it is not too late to make the influence of Christ felt even now. One thing is certain, and that is that the infusion of his spirit and his life is the only cure for Persia's ills."

ARABIA.—The women missionaries who are at work in this peninsula find many opportunities to tell the gospel to the women and children of the villages. In the homes, at the public well, in hospitals and dispensaries, they are always ready to listen. Visible results are few, but indirectly ignorance and fanaticism are giving way, and many are ready to welcome the missionary, and to listen attentively to her message. Some day the fruit of this seed sowing will be manifest in a harvest to the glory of the King.

In Egypt, where Christian agencies are active, one lady missionary is estimated to every sixty thousand women.

AN Inca Evangelical Society has been formed at Arequipa, the "Rome of Peru." In this city, as well as in Cuzco, is a little church where the love of Christ is proclaimed. An Inca Indian named Carlos is, so far as known, the first Christian convert to publicly proclaim his faith in Christ by baptism. He has become an evangelist.

A REMARKABLE tribute has been paid to the Protestant Church schools throughout the republic by the President of Mexico. In a recent state document he announced the opinion that "the great progress made in the republic in recent years is due in a large measure to the influence of Protestant schools." Word comes from the same country that the minister of public instruction has issued an order that none who belong to any religious society will be employed as teachers in the public schools. This is not strange, when one considers the influence of Roman Catholic institutions in that country, but it makes imperative the need of evangelical teaching, and throws a greater burden on the missionaries there.

TWENTY years ago there were no post offices in China except those maintained by foreigners for their own convenience; but to-day there are nearly two thousand post offices throughout the empire. Sixteen years ago there was not a newspaper in China published in the native language; now there are over one hundred and fifty. One of these, published in Peking, is edited and printed by native women.

IN Korea devil posts with grinning teeth are planted along the road to keep evil spirits from passing. When cholera breaks out these posts are seen everywhere with the inscription on them, "This is the general who is after the cholera devils." Ditches are dug across the roads to make sure that no spirit should pass.

FORTY million women in India are imprisoned in zenanas, where the outside world is unknown and unseen. The physician and sometimes the missionary are admitted, and give wonderful glimpses of a larger world beyond, but their souls are dark. Fifty per cent of the women of India die prematurely, or are invalided for life; and there are 27,000,000 widows—to be a widow means disgrace and deprivation of all the comforts of life.

A REAL spiritual transformation among the Continental churches has everywhere accompanied the awakening of missionary zeal. The small body of French Protestants who, in 1880, thought the Basuto Mission too great a burden, now support schools and workers in seven fields, including Madagascar; and while Swiss Christians contribute largely to the Barotsi Mission, the Basle and Lausanne societies have received an impulse from his broad advocacy of missions, first in 1880-82, and again in 1896-98. It has been the same in the Waldensian valleys. "What would our Reformed churches have become without M. Coillard and without missions?" said an elderly French Christian. Nothing but a tomb.—*From Coillard of Zambesi.*

THROUGH the influence of the Student Volunteer movement, many institutions of learning are being trained to understand and sympathize with missionary work at home and abroad. Over sixty American Colleges and schools, each contributed \$300 or more to missions last year. Many send out their own graduates and support them. Knox College, Toronto, raised \$8,000; University of Pennsylvania, \$4,000; Yale, \$2,500, and Harvard, \$2,000.

THE first native Indian Church was organized in Massachusetts, in 1652, by Thomas Mayhew, with 282 members. In 1670 the first Indian Church with a native pastor was organized in New England.



Junior Work
Evangelistic Medical Educational

LEADERS IN COUNCIL

ONE SOLUTION OF A PROBLEM

BY MRS. F. H. WIGGIN

IN our church we were confronted with the problem of recruiting a Young Ladies' Foreign Missionary Society, when for some reason the young ladies upon whom we should draw refused to be attracted, possibly because they felt themselves younger than the young ladies already in the society.

We also had a number of children in the Sunday school for whom nothing in the way of regular missionary instruction was being done.

It was thought that both problems might be solved by starting a Junior Missionary Society for children younger than fifteen, to be under the auspices of the Y. L. F. M. S., and the helpers to be drawn, as far as possible, from those whom we wished to have in the older society. So far the plan has worked well.

A leader was appointed with three helpers, one for the piano, one to lead the singing, and one to be the treasurer, as for obvious reasons, children of this age should not have the responsibility or temptation of the care of a society's money. The other officers, *i. e.*, president, vice president, secretary, assistant treasurer, were chosen from the children. One member of the society was also elected to serve with the officers on the executive committee. The treasurer was to receive the money and keep the accounts, but the assistant treasurer was to do the "show work." That is, she was to give out the envelopes and read the reports.

We found some favor boxes in the shape of dress-suit cases. One of these was given to each child over seven years of age together with one of the small envelopes furnished by the W. B. M. They were asked to drop their pennies into the box through the month, but to bring them in the envelope, sealed, to the next meeting. This, it seemed to us, would lead to regular, systematic giving more than a mite box to be opened but once a year. New envelopes are given each month to replace those brought in. We have also printed small tickets (to fit the dress-suit cases), and these tickets are punched at each meeting.

The treasurer, assistant treasurer and leader stand by the door as the children enter; take the money envelopes and give out new ones. The leader marks the attendance and the first member of the society who comes punches the tickets. Our arrangements are not always the same. One good way is to have the chairs placed back to back, leaving a narrow passageway between like the gangway of a steamer. This is especially appropriate if the subject for the day deals with island work, which we would naturally view from a steamer's deck. If it is an overland trip they can be seated in chairs arranged by twos, with aisles between as in a car.

After each meeting the executive committee prepares large posters, on the talk of the day, pasting pictures on large Scotch gray mounts 22 x 28 inches. These posters are used for review the next month. In all work for children there must be constant review. Over and over in different ways the same points must be emphasized.

Once a month some child is taken to visit a local charity for children, reporting at the next meeting what he or she has seen.

After the opening devotional exercises the president takes the chair and conducts the business meeting. He also calls on the member who visited the local charity for his or her report. Then the leader takes charge, calling upon the children for brief reviews of the preceding talks, which are easily given with the help of the posters.

We wish to use the lantern and its pictures to fix certain truths on the minds of the children rather than for entertainment, so a ten minutes' talk is given, telling in a connected form certain facts to be remembered. Then the pictures are thrown upon the screen, and in the explanations given, if the pictures are carefully chosen, is the leader's opportunity to review very fully what she has already said; to explain, elaborate, and to make the life of children in other lands very real and vital.

Children under seven are allowed to come in as visitors as long as they enjoy it and are quiet. They are given tickets, but receive mite boxes in place of dress-suit cases and envelopes.

Our meetings are held on Sunday, but the last meeting of the year will be held on a week day, with parents and friends for invited guests. The entertainment will be by the children themselves. They will tell what they have seen on their travels, and there will be special exercises for the little mite-box visitors.

It is not keeping expenses down but keeping faith and enthusiasm up that gives a clear balance sheet.



Our Work at Home

A LENTEN SACRIFICE

BY HELEN L. MOODY

“ONE secret act of self-denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers in which idle people indulge themselves.”

The president of the auxiliary laid aside the book of selections from Cardinal Newman and opened her lips to announce the closing hymn; then, moved by a sudden impulse, she burst forth with impetuous earnestness: “Girls, what is the use of always talking about self-denial without ever doing anything? We have had such a good meeting, and to-day we are so interested, but to-morrow we shall go back into our usual ruts and forget all about it unless,” here she hesitated, almost afraid to go farther, “unless we are willing to convert these fine thoughts into action. I wonder if we can’t each make some sacrifice during Lent. What do you think about it?”

Then, blushing at her own daring, she stood waiting for some one else to speak. For once, however, this usually noisy *coterie* were dumb, awed by the unwonted grandeur of Miss Worthington’s sitting room.

When Constance Worthington had commenced to attend the little Pine Street Church, her friends had made unfavorable comments, a form of opposition which did not extend to her home; for Constance was an orphan, and the aunt with whom she had lived since college days, looked upon this new departure as a short-lived fad, which interference would only strengthen. She began, nevertheless, to realize her mistake and to wonder if some other course had not been wiser, when Constance became an enthusiastic supporter of the newly formed Young Women’s Auxiliary.

The minister’s wife, too, felt some doubts of the success of this mingling of classes; and the young women themselves were rather afraid of the new member who lived in the brown-stone house on Lincoln Street, until she had refused successively the offices of president, vice president and secretary on the plea of incapability. Such genuine humility soon caused the ice to break; and before long Miss Worthington was a highly valued member of the organization, partly on account of her charming personality, and also, it must be confessed, because she was as good as a fashion plate in furnishing new ideas for sleeves and dainty bits of neckwear. Moreover, the

words, "Miss Constance Worthington," had a magical effect in silencing scornful elder brothers and skeptical office mates who were apt to inquire who had been the fellow-sufferers at that stupid missionary meeting.

As for Constance, she enjoyed the informal gatherings in the parsonage parlor, and when the minister's children had measles in the spring, begged the privilege of entertaining the society.

On the evening of the March meeting she dismissed the pompous butler and asked a new and awkward housemaid to show the guests up to her own sanctum, the least pretentious room in the house. It never occurred to her that Mary's fresh cap and apron might cause uneasiness among persons in the habit of answering their own doorbells, or having it done by the slattern servants who seem the usual accompaniment of hall bedrooms in third-rate boarding houses; nor did she dream that plain burlapped walls and mission furniture could seem imposing to unaccustomed eyes.

After an uncomfortable moment or two Madge Carpenter, commonly called Chatterbox from her inability to permit pauses, found her voice. "I am not at all in favor," she said with conviction. "Mrs. Jones who lives across the street from us practices self-denial during Lent to such an extent that she actually doesn't allow herself enough to eat. And it makes her so cross that the children never go home except at meal time, and not then if mother will invite them to stay at our house."

"I do not believe Beth meant anything of that kind," suggested an older girl; "she is sensible enough to know that we cannot work without eating. Yet we might each go without something we want very much and give the cost of it to missions. Wasn't that what you intended, Beth?" she asked, turning to the president. "My ideas were somewhat hazy," was the reply, "but I had some such thing in mind."

"In that case, I withdraw my objection," Madge announced promptly, "and I head the subscription list with my Easter hat, that is, if Beth will resurrect my old one." Thereupon arose a chorus of protests: "Elizabeth is better than a Paris milliner;" "That won't be any self-denial at all," until the president interposed: "Even were my accomplishments as great as you seem to believe, I fail to see why Madge should not be in style so long as the heathen will be no poorer for it."

The one who had set Madge right spoke next. "My coat will do to wear to the office another year, even if the stenographer at the desk next mine did say this morning that she nearly mistook me for one of the Noah family until I had taken off my wraps."

After a whispered consultation, the Seaver sisters, who taught a free kindergarten for the West Side Jews, agreed to go without their tickets for

the next Symphony concert; and another girl, with a high forehead and large, hungry eyes, which seemed always to be seeking for knowledge, promised to give up a course of lectures on mediæval history.

It seemed, as though once started, the ball of conversation could not rest until every one had had a share in shaping its course. At length it paused a moment by Constance Worthington, who alone had nothing to say. How meaningless would be any sacrifice which she might make beside the real self-denial of these working girls. There in the writing desk lay her check book, equal to any reasonable demand; and, if perchance she were to give away her entire allowance for the month, it would be a relief not to buy hats and gowns for awhile. And so the ball passed on to Sue Prescott, who was trying to be a mother to six younger brothers and sisters in a home where the ends seldom met. "There does not seem to be anything I can go without," she said rather shamefacedly, "but I will try to be more patient with the children. Whenever I am tempted to scold them, I'll put some money in my mite box, and, if I haven't any, I'll just say a little prayer for the heathen." "Perhaps your gift will be accounted more than all of ours," commented the president softly, "who knows?"

No one noticed that the meeting had not been formally adjourned, and the members gradually separated into groups; but, as Miss Worthington passed tea and cakes, she noticed that the topic of conversation remained the same.

During the warm spring days which followed, each more beautiful than the one before, Constance sat often by the west window of her sitting room, watching the green things struggle up through the brown earth in the garden below, and pondering many things in her heart. And the now familiar words, "one secret act of self-denial, one sacrifice of inclination to duty," were the ever-recurring refrain of her thoughts. Once she murmured half aloud, "What if the single act of self-denial called for one sacrifice after another, day after day, would there not be danger of failure before the end were reached?" It seemed as though an angel voice whispered, "My grace is sufficient for thee; Lo, I am with you all the days."

When the auxiliary next met, the collection basket in the doorway overflowed with envelopes containing the Lenten offerings. Yet, Miss Worthington had passed by empty handed, a fact which did not escape the sharp eyes of Madge Carpenter, who was sorely tempted to remark upon it to her right-hand neighbor. The minister's wife was at her left, so there was no temptation in that direction.

After the program was finished Constance rose quietly from her seat in a dark corner of the room, and said in a voice, low at first, but gaining in

strength as she went on, "Perhaps you thought it strange for me not to make any pledge last month. It was not from lack of interest, but merely because I could think of nothing that would cost me enough. I puzzled over it for a long time, and then there came to my mind the words of that missionary from India who spoke in our church last winter. His name I had forgotten, but I remembered what he told us about the work at his station and the need of a girls' boarding school. It took some time to decide what to do, but finally I wrote to the Board and asked them to let me build the school and endow it; and I hope that perhaps, when I have learned the language, they will let me teach one of the lower grades."

The minister's wife breathed a sigh of thankfulness at this first fruit of her mission circle, and Madge Carpenter thought humbly, "I am glad I kept still for once in my life."

OUR DAILY PRAYER IN MARCH

THE girls' boarding school at Mardin averages about forty pupils, half of whom are boarders, and Miss Fenenga is its principal, efficient and beloved. She also directs three Sunday schools. Mrs. Andrus has the supervision of the Bible women, an important task. She teaches Bible and English in the girls' school, she prepares Bible lessons and promotes Bible teaching all through the field, and adds to these duties such work as that of a pastor's wife at home. Mrs. Thom, with her husband, is now in this country on furlough. Mrs. Emerich has given great help to the school, especially in music. She has also given lectures on pedagogy to those studying kindergarten.

The mission employs in three stations—we do not have complete reports—152 teachers and 20 Bible women. Mrs. Dewey does much in the homes for the women, directs the Bible women and, with her daughter, does touring as she is able. Mr. Cole's delicate health has compelled him to return to America accompanied by his wife. Mrs. Underwood, wife of a physician, is of great assistance to him in his professional service to the poor. Mrs. Yarrow works with her husband in teaching and helping the boys in the high school. She gives much time to superintending the industrial work, mainly embroidery, of the women and girls.

The Bitlis school enrolls about eighty pupils, nearly half of them boarders. The high prices of all necessities have brought many perplexities to those in charge, and the terrible experiences of the earthquake and subsequent exposure were most trying. The sisters, Misses Ely, have built up the

school, and have given their lives to it for forty years. The report adds: "The appreciation and gratitude often expressed form a strong plea, were others lacking, for the maintenance of this institution. An interesting feature of the orphanage work is, that in some stations we co-operate with the German *Hilfsbund* in the case of needy little ones."

The boarding school at Van enrolled 226 pupils last year. Miss Rogers, just gone to stand at its head, writes, "I am even more happy to be here than I expected." Mrs. Raynolds spends much strength for orphan girls, being to many the only mother they ever know. She visits many homes, cares for the sick and the poor and finds employment for many. Mrs. Ussher adds to the care of her home, with four little children, the superintendence of an important lace industry employing over two hundred women and girls, thus keeping them from want. Family emergencies detain Miss McLaren in America for the present, though she longs to be in Turkey. Miss Norton is in charge of two kindergartens, and till Miss Rogers arrived, she has had the care of the whole school since Miss McLaren's departure. Mrs. Stapleton and Miss Foote are both in this country on furlough.

The number of pupils in the Erzroom school was 112 last year, and Miss Bushnell has stood alone at the helm, though the work would be heavy for two. The openings for work among the women in this field are many, though in some places the fear of the priests hinders them from coming to the light. Mrs. Ward, with her husband, is hard at work studying Turkish.

Euphrates College is a mighty agency for good, and the attendance last year was large, numbering in all 948 students, grading from kindergarten to college. "The accommodations were crowded beyond the limit of safety and health." Miss Daniels is in charge of the girls' department, with nearly 200 pupils. Mrs. Riggs is wife of the president of the college, with endless opportunities for helping the students.

Mrs. Browne is still in this country. Miss Platt became Mrs. E. F. Carey last summer, but she continues for the present her care of the kindergartens. Mrs. Atkinson holds brides' meetings, which are very helpful to young mothers. Miss Bush and Miss Poole give their time to evangelistic work, visiting many homes and making arduous tours to villages, near and far. Miss Wilson has returned to America and is now Mrs. L. E. Carter. Mrs. Barnum's experience makes her an invaluable adviser, and her devotion and sympathy bring the younger members of the mission to her as to a mother. Mrs. Knapp finds the cares of home and children claim all her strength.

The field of the Eastern Turkey Mission is wide in area and in some parts difficult of access, owing to the scarcity and poor qualities of the roads. It has five stations, Bitlis, Erzroom, Harpoot, Mardin and Van, and 77 out-

stations. Of the 48 American missionaries there 10 are under the care of the W. B. M., and four are sent out by the W. M. B. I. The mission has 228 native laborers, and the 59 Sunday schools gather 6,534 children, while almost 8,000 pupils are studying in schools of all grades. Miss Graf is at the head of the kindergarten with 70 bright little ones under her care.

For the sake of greater efficiency the work in the girls' school at Madrid has been divided, the care of the three upper classes being taken by a corporation, which retains the name of International Institute. The school belonging to the W. B. M. will henceforth be called the Normal and Preparatory School for Spanish Girls, and it has a wide field of usefulness. Miss Webb is the principal. Miss Page is detained at home by delicate health, and Miss Bushee is here on furlough. Miss Winger and Miss Morrison are teachers in the school, and several Spanish girls who were formerly students there come back to aid in its present work.

The mission to Spain carries on 14 common schools, and almost 1,000 pupils are under its care. It has eight organized churches with more than 300 members, and 16 places of regular meeting.

The mission in Central Turkey numbers 29 missionaries, with 327 native helpers. It has 34 churches, 13 of them self-supporting, with average congregations aggregating 13,818. It has 152 schools of all grades, with nearly 7,000 pupils.

Mrs. Merrill has given much time to the girls' seminary, and during the last few months has opened a greatly needed training school for Bible women. She has also made some tours and keeps in touch with the Bible women in surrounding villages. Though Miss Trowbridge has given up her a place as nurse, a place taken now by Miss Alice C. Bewer, she gives much time to evangelistic work among the patients and the poor about her home. Mrs. Trowbridge gives most of her strength to language study. The girls' seminary has about 100 pupils, and Miss Blake and Miss Norton are associated in the charge of it. Their load has been heavy, owing to high prices of food and fuel and other hard questions.

BOOK NOTICES

Where the Book Speaks. By Archibald McLean. Published by Revell Company. Pp. 241. Price, \$1.

The sub-title of this book is "Mission Studies in the Bible," and the author is President of the Foreign Christian Missionary Society. In his foreword he says: "Of making missionary books there is no end." However, the aim of this book is to show the connection between missions and

the Bible, and these "studies" are not so much for missionary experts as for young people and busy people. There are some very searching remarks in this book on the neglected grace of giving. Strategic use is made of Elijah's command to the famine-stricken widow of Zarephath, "make me a little cake first," showing that by complying with this command, the widow saved her own life and that of her household, and secured the blessing of God. The chapters on the "Missionary Significance of the Lord's Prayer" and "The Grace of Giving" are particularly inspiring.

The Foreign Missionary. By Arthur J. Brown, D.D. Published by Revell Company. Pp. 412. Price, \$1.50.

Anything from the pen of the Secretary of the Presbyterian Board of Foreign Missions will be welcomed as authoritative and inspiring. Although there are now more than eighteen thousand Protestant foreign missionaries in non-Christian lands, it is the work rather than the worker that has received copious attention. Our own Secretary Barton has given us a most valuable book on *The Missionary and His Critics*, and one of the chapters in Dr. Brown's book has this identical title. It cannot be too often exploited when one has to meet and combat so much superficial and ignorant criticism. Even the sympathetic ask many questions, and it is to answer these questions and to meet the needs of mission study classes that the book has been prepared.

Some of the chapters deal with the deep spiritual life of the missionary as evinced in his motives, his aims, his spirit, his reward; and other chapters treat of his financial support, his connection with the home Board and the home church, with the natives and the native church. Every page gives remunerative reading. It is a book to own rather than to borrow.

G. H. C.

SUGGESTIONS FOR AUXILIARY MEETINGS

TOPIC FOR MAY

IF any of our societies have followed LIFE AND LIGHT, and finish the study of *Gloria Christi* with the month of April, it may be profitable during the succeeding months to take a parallel study of the work of our own Boards, beginning with the evangelistic work.

By way of introduction it might be well to have some one emphasize the importance of this work. Another might show how difficult and delicate a matter it is to present the gospel to darkened minds and hearts, and give illustrations. This distinctive work is largely carried on by the evangelistic missionaries, by the native preachers and Bible women. The methods used are touring from village to village, chapel and street preaching, with stereopticon, and house-to-house visitation.

The touring work and that of the Bible women might be illustrated by the labors of the evangelistic missionaries and native workers of some one mission, as the Foochow, the Madura or Marathi, or one of the missions in Turkey; or the special evangelistic work supported by one's own Branch may be studied. Station classes and training schools for Bible women might be considered in this connection as they are evangelistic agencies.

Abundant material for developing this subject may be found in the missionary letters sent out to each Branch, and in the files of LIFE AND LIGHT and the *Missionary Heralds*, or in the annual report of the Boards.

C. L. B.

SIDELIGHTS FROM PERIODICALS

MISSIONS AND SOCIAL PROGRESS.—A summary of the educational work of missions is given in the February *World's Work*, "American Teaching Around the World." The February *Review of Reviews* describes educational work in Alaska under the title, "The Awakening of Alaska."

KOREA.—The February *Missionary Review* devotes five articles to Korea: "Korea, the Unique Mission Field," "Growth of the Church in Korea," "The Doctor in Korea," "A Traveler's Impressions of Korean Missions." The January *Contemporary Review* contains "The Japanese in Korea."

CHINA.—The crisis in China is treated in three articles in the February *Missionary Review*: "China's Awakening and Christianity," "Trend of Education in China," and "China is Awakening, are We?" The *Review of Reviews* for February adds two articles: "China and the Language Question," and "The Need of Law Reform in China."

INDIA.—The January *Contemporary Review* paints a dark picture in "The Coming Famine in India."

AFRICA.—A defense of the Congo reform movement is given in the January *Contemporary Review* under the title, "Belgium and the Congo."

F. V. E.

WOMAN'S BOARD OF MISSIONS

Receipts from December 18, 1907 to January 18, 1908.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor. Brooks, Off. at Miss Stone's lecture, 9.11; Camden, Off. at Miss Stone's lecture, 30, Aux., 18; Searsport, C. E. Soc., 17; Thomaston, Aux., 16,

90 11

Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Augusta, Aux., 41.75; Bath, Central Ch., 36; Cape Elizabeth, Aux., 10; Hiram, C. R., 2, Little Margaret, 75 cts.; Minot Center, Ch., 18; Portland, State St. Ch., Aux. (Th. Off., add'l, 21), 32.30, Mrs. W. W. Brown, 20; Upper Gloucester, Mrs. George Eveleth, 4.40; Waterford, Mite Gatherers, 9, C. R., 4.25; Westbrook, Cong. Ch., 13.42. Less expenses, 5.52,

186 35

Total, 276 46

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. Concord, Aux., Th. Off., 55; Dover, Knolly's M. C., 35; East Sullivan, Mrs. A. A. Ware, 2; Exeter, Mrs. E. S. Hall, 108; Franklin, Mrs. Robert Ford, 5; Hanover, Mrs. C. H. Hitchcock, 1, Aux., 75; Henniker, Cong. Ch., 5; Littleton, Aux., 48.50; Milford, Miss Rhoda Converse, 40 cts.; Nashua, Aux., 51.20; Orford, Busy Bees, 5; Portsmouth, Lend-a-Hand Club, 3; Swansy, Ladies' M. C., 6.70; Tamworth, Mrs. Amanda Davis, 1.40; Wilton, Second Ch., C. E. Soc., 10. Less expenses, 40.95,

371 25

LEGACY.

Milford.—Hannah A. Foster, add'l, 45 70

VERMONT.

Vermont Branch.—Miss May E. Manley, Treas., Box B, Pittsford, Ascutneyville, 9.50; Burlington, College St. Ch. (Th. Off., 23) (25 of wh. to const. L. M. Miss Laura Tyler Buckham), 41; Chelsea C. E. Soc., 8; Danville, Th. Off., 10.06; Dorset, Aux. (Th. Off., 11.60), 52.93; East Berkshire, 16; Fairlee, Aux. (Th. Off., 14.45), 23; Hinesburgh, Th. Off., 4.25; Irasburg, Jr. C. E. Soc., 1.56; Jericho Center, Th. Off., 13, Prim. S. S., 6.47; Ludlow, C. E. Soc., 8.61; Montpelier, Jr. C. E. Soc., 1; Norwich, Th. Off., 12.55; Post Mills, C. E. Soc., 3; Rochester, Th. Off., 7.45; Saxton's River, Merry Rills, 3, C. E. Soc., 10; Sheldon, 1; Swanton, Aux. (Th. Off., 14.30), 27.30; St. Johnsbury, North Ch., Aux., 15.05, S. S., 3.80; Westminster West, Th. Off., 4.50, S. S., 12; West Glover, Th. Off., 12.50; Windham, Th. Off., 2,

314.53

MASSACHUSETTS.

A Friend, "Expenses of a Missionary on Furlough," 100 00
Andover and Woburn Branch.—Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading, Bedford, United Workers (prev. contri. const. L. M. Mrs. D. W. Richardson); Lowell, Kirk St. Ch., 5.20; Malden, Maplewood Ch., Aux., 31.15; Medford, Union Ch., Woman's Christian League, 3; Reading, Aux., 34; Wakefield, Aux., 60; Winchester, First Cong. Ch., Offertory Env., 6, 139 35
Barnstable Co. Branch.—Miss Ellen H. Underwood, Treas., South Dennis, Falmouth, C. E. Soc., 5; Orleans, S. S., Miss'y Soc., Miss Amelia Snow, 30; Sandwich, Beginners' Cl., S. S., 1.50, 36 50
Berkshire Branch.—Mrs. Edward Tolman, Treas., 45 Reed St., Pittsfield, Dalton, Mrs. Louise F. Crane, 250, Home Dept., Cong. S. S., 25; Hinsdale, Aux., 14.79; Lee, Senior Aux., X. Y. Z., 10; North Adams, Aux., 20.42, Haystack M. C., 20. Less expenses, 16.51, 323 70
Boston.—A Friend, 44; A Friend, 400; Mrs. Alfred Blanchard, 1.40, 445 40
Essex North Branch.—Mrs. Wallace L. Kimball, Treas., 121 Main St., Bradford, Bradford Academy, Christian Union, 25; Georgetown, First Ch., Aux., 3; Ipswich, Aux., 23.67; Merrimac, Aux., 12.07; Newburyport, Tyler M. C., 12.50, Belleville Ch., Aux., 125, 201 24
Essex South Branch.—Miss Sarah R. Safford, Treas., Hamilton, Beverly, Dane St. Ch., Aux. (Miss Mary E. Glidden, 60), 210; Saugus, Prim. Dept., S. S., 2.39; Swampscott, Prim. Dept., S. S., 13.40, 225 79
Franklin Co. Branch.—Mrs. John P. Logan, Treas., 3 Grinnell St., Greenfield, Greenfield, Aux., 45; Shelburne, Cong. S. S., 10; Sunderland, S. S., 14.70; Whately, Ladies' Benev. Soc., 10, 79 70
Gloucester.—Trinity Cong. Ch., C. E. Soc., 5 00
Malden.—A Friend, 50 00
Middlesex Branch.—Mrs. Frederick L. Claffin, Treas., 15 Park St., Marlboro, South Framingham, Aux., 26; Wellesley, Aux., 41, 67 00
Norfolk and Pilgrim Branch.—Mrs. Mark McCully, Treas., 95 Maple St., Milton,

Abington, Aux. (Th. Off., 31.14), 41.62, C. E. Soc., 10, Jr. C. E. Soc., 5; Brockton, Porter Ch., C. R., 74 cts., South (Campello), Ch., Aux. (Th. Off., 13.68), 63.68, Jr. C. E. Soc., 5; Duxbury, Aux. (Th. Off., 3), 5; Halifax, Aux. (Len. Off., 1, Th. Off., 5), 10; Holbrook, Aux., 4; Plymouth, Ch. of Pilgrimage, S. S., 30; Randolph, Aux., Th. Off., 2; Sharon, Aux., Th. Off., 20, C. R., 10.05; Coral Builders, 9.95; Whitman, Aux., 15; Wollaston, Aux., Th. Off., 46.69, 278 73
Salem.—Two Friends, 15 00
South Hadley.—Mrs. Thomas Hill, 2 00
Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield, Chicopee, Third Ch., 3.45; Mitineague, Aux. (to const. L. M. Mrs. Alice D. Cooley), 25; Monson, Aux., 5, S. S., Miss Buck's Class, 1; Springfield, South Ch., Aux., 25.25, Miss Carrie L. King, 7.50; Westfield, First Ch., S. S., 25, 92 20
Suffolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge, Aurburndale Aux., 161; Boston, Central Ch., Aux., 726.50, Mrs. Edward C. Moore, 50, Mt. Vernon Ch., Aux., 34, Old South Ch., Aux., 636, A Friend, 250, Dau. of Cov. of Mizpah Cl., S. S., 30, Park St. Ch., Aux. (with prev. contri. to const. L. M.'s Miss Laura Bennett, Mrs. David Brown, Miss Harriet Freeman, Mrs. Sarah F. James, Miss Katharine Kennedy, Miss Christine Grant, Miss Christine McKay, Mrs. C. L. D. Younkin), 10, Shawmut Ch., Aux., 29.80; Brookline, Harvard Ch., Aux., 100; Cambridge, First Ch., Aux., 13.15, Prospect St. Ch., For. Dept., Women's Guild, 101, S. S., 15.62; Chelsea, Central Ch., C. R., 10; Dorchester, A Friend, 20, Pilgrim Ch., Aux., 20; Franklin, Mary Warfield Soc., 17; Hyde Park, Aux., 57, S. S., 18.26; Jamaica Plain, Boylston Ch., Y. L. Soc., 10, Willing Helpers, 2; Mansfield, Aux., 10; Medfield, Mrs. L. M. Pierce, 5; Needham, Cong. Ch., Aux., 20; Newton, Eliot Ch., For. Dept., Woman's Assoc., 60, C. R., 15, Eliot Helpers, 1; Newton Centre, First Ch., Ladies' Soc., 96.32; Newton Highlands, Aux., 9.93; Newtonville, Central Ch., S. S., 25; Roslindale, Cong. Ch., Jr. C. E. Soc., 2; Roxbury, Highland Ch., Prim. and Inter. S.S., Birthday Off., 7.81, Imm.-Walnut Ave. Ch., For. Dept., 81.25; Somerville, Broadway Ch., Aux. (Th. Off., 23.73), 36; Waltham, Aux., (Th. Off., 33.40), 48, 2,728 69
Worcester Co. Branch.—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester, Grafton, Aux. (prev. contri. const. L. M.'s Ruth Caldwell, Miss Isabel H. Dennis, Mrs. J. A. Dodge, Mrs. William Gillespie, Mrs. Geo. E. Newton); North Brookfield, Mrs. Josephine C. Whiting, 5; Petersham, Ladies' Union, 50.88; Rutland, Aux., 10; Westboro, Aux., 9.65; Winchendon, Aux., 49.95; Worcester, Piedmont Ch., Woman's Assoc. (prev. contri. const. L. M.'s Mrs. Mary B. Field, Mrs. Eva J. Guy, Mrs. Mary J. Howe, Mrs. Hattie Kingsley), C. R., 30, Union Ch., Aux., 35,

Total, 4,980 78

RHODE ISLAND.

A Friend, <i>Rhode Island Branch.</i> —Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. East Providence, Hope Ch., C. E., Soc. 5; Providence, Parkside Chapel, Prim. S. S., 5, Pilgrim Ch., Aux., 17.71, Plymouth Ch., Aux., 12.77; Woonsocket, Pro Christo Soc., 2.50,	100 00 42 98
Total,	142 98

CONNECTICUT.

A Friend, <i>Eastern Conn. Branch.</i> —Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Brooklyn, Aux., Th. Off., 2; Colchester, Aux., Th. Off., 28; Danielson, Aux., 12.31; Griswold, Aux., 7.25; Groton, S. S., 11; Jewett City, Aux., Th. Off., 4.35; Lebanon, Aux., Th. Off., 9.40; New London, First Ch., Aux., 18.50, C. E. Soc., 5.33; Norwich, Broadway Ch., Aux., 40; Pomfret Centre, Aux., 16; Putnam, Aux. (Th. Off., 25.54) (to const. L. M's Miss Lizzie Carpenter Child, Mrs. C. D. Sharpe), 50, Sunbeams M. C., 19.83; Stonington, First Ch., Aux., 46; Thompson, Aux., Th. Off., 10; Willimantic, C. R., 6.84; Windham, Aux., 15.25; Woodstock, Pansy Band, 5,	10 00 307 06
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<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Int. on Clara E. Hillyer Fund, 212.50; Accumulated int. on Elizabeth C. Bacon Fund, 471.25; Berlin, Aux., 78.40; Enfield, Ladies' Benev. Soc., 40; Hartford, Asylum Hill Ch., Aux., 143.08; Farmington Ave. Ch., Aux., 1, S. S., 15, First Ch., Home Dept., S. S., 12.05, Warburton Chapel, S. S., 14.65, Park Ch., Aux., 23.25; New Britain, South Ch., Aux., 115.64, C. R., 2.56; Plainville, Aux., 25; Somers, Prim. S. S., 1; West Hartford, Aux., 3.16; Willington, Mrs. Emily G. Gardner, 7,	1,165 54
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<i>New Haven Branch.</i> —Miss Julia Twining, Treas., 314 Prospect St., New Haven. Ansonia, Aux., 40; Bethlehem, Jr. C. E. Soc., 10; Black Rock, Aux., 16; Bridgeport, Park St. Ch., Aux., 125; Canaan, Aux., 17.25; Cornwall, First Ch., C. E. Soc., 10; Cromwell, Aux., 95.56, C. E. Soc., 20; Darien, Aux., 45; Goshen, C. E. Soc., 25; Guildford, First Ch., Aux., 17.45; Higganum, Aux., 22.50; C. E. Soc., 10; Ivoryton, Aux., 29; Killingworth, Aux., 10; Litchfield, Aux., 74.84; Madison, Aux. (100 of wh. to const. L. M's Mrs. Thomas Field, Mrs. Joseph Kelsey, Mrs. Thomas Scranton, Mrs. Frank Watrous), 111.41; Meriden, Center Ch., Aux., 65; Middletown, First Ch., Aux., 22.36; New Haven, Center Ch. Aux., 343.50, Ch. of Redeemer, C. E. Soc., 13, Pilgrim Ch., 9, Yale College Ch., Aux., 50; New Preston, C. E. Soc., 5; Norfolk, Aux., 170.08; Redding, Dau. of Cov., 10; Salisbury, Aux., 12.66; Sherman, Aux. (25 of wh. to const. L. M. Mrs. Carrie Rogers), 26; Sound Beach, Woman's Miss's Soc., 20; Waterbury, Second Ch., Aux., 64.25; Westbrook, Aux. (25 of wh. to const. L. M. Mrs. Charles J. Merwin), 30; Winsted, First Ch., Aux., 121.75,	1,641 61
Total,	3,124 21

NEW YORK.

<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Aquebogue, Aux., 33.48; C. E. Soc., 10; Baiting Hollow, Aux., 25; Brooklyn, Lewis Ave. Ch., Aux., 25, Earnest Workers, 12.32, Plymouth Ch., Aux., 40, South Ch., Aux. (S. S., 25, Mission School, 10), 200, Willoughby Ave. Chapel, Aux., 5; Buffalo, First Ch., Aux., 180, Bancroft, Aux., 13, King's Guild, 5, Lend-a-Hand Cir., 15, Mary E. Logan Cir., 15, Jr. C. E. Soc., 50, Niagara Square Ch., Aux., 25, Pilgrim Ch., Aux., 29; Canandaigua, Aux., 225; Candor, Aux., 45; Courtland, Aux., 100; Coventryville, Aux., 8; East Bloomfield, Aux., 32.70; Elmira, Park Ch., Aux., 25; Fairport, Aux., 45; Flatbush, S. S., 25; Hamilton, Aux., 30; Middletown, S. S., 25; Moravia, Aux., 30; Napoli, Aux., 10; New York, Christ Ch., Jr. C. E. Soc., 19, Manhattan Ch., Aux., 29.90; Norwich, S. S., 10; Owego, Aux., 5; Oxford, Aux., 50; Patchogue, Aux., 26.62; Poughkeepsie, Aux. (to const. L. N's Mrs. A. L. Chadwick, Mrs. P. E. Near), 50; Richmond Hill, C. R., 15; Rocky Point, Mrs. M. S. Hall, 15; Salamanca, Aux., 5; South Hartford, Aux. (to const. L. M. Rev. Thomas S. Lewis), 25; White Plains, Aux., 25. Less expenses, 59.02, 1,500 00	1,500 00
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PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. N. J., Asbury Park, S. S., 5; Upper Montclair, C. E., Soc., 10; Woodbridge, Aux., 18.26; Pa., Germantown, Neesima Guild (prev. contri. const. L. M. Mrs. Etta Haley Osgood),	33 26
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DISTRICT OF COLUMBIA.

<i>Washington.</i> —Mrs. E. D. Bliss,	3 00
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NORTH CAROLINA.

<i>Southern Pines.</i> —Miss Harriet A. Barrows and Mrs. A. M. Foster,	10 00
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OHIO.

<i>Wadsworth.</i> —Miss M. Jennie Hard,	2 00
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MICHIGAN.

<i>Watervliet.</i> —Children's M. B.,	2 27
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NEBRASKA.

<i>Hastings.</i> —Mrs. J. A. Pratt,	1 00
Donations,	10,179 34
Buildings,	100 00
Specials,	482 40
Legacies,	45 70

Total, 10,807 44

TOTAL FROM OCT. 18, 1907 TO JAN. 18, 1908.

Donations,	22,665 82
Buildings,	1,766 00
Specials,	1,058 28
Legacies,	1,112 79

Total, \$26,602 89

Board of the Pacific

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Miss LAURA M. RICHARDS,
Saratoga, Cal.

Treasurer.

Miss MARY McCLEES,
Adams Street, Oakland, Cal.

Foreign Secretary.

Mrs. E. R. WAGNER,
San Jose, Cal.

Editor Pacific Department in Life and Light.

Mrs. J. K. McLEAN.

ANSWERED PRAYER IN INDIA

(Account of Mr. Perkins, contained in letter from Mrs. James C. Perkins, Arupukottai, Madura District, South India.)

IN one of the villages of this station there is a high-caste man in whom I have been interested for many years. He is the principal man of the place, and a very attractive man to me in many respects. He is easily the most influential man, and was really a good man as a Hindu. He became quite friendly, and when visiting the place I always talked with him about becoming a Christian, and did my best to convince him of the claims of our Lord. He always put me off with the words, "I do not worship the Gods of Hinduism, and will some day become a Christian, but not now." After my return from America in 1902 I went to his village and said to him, "Years have passed and you still reject Christ." He answered: "I do not reject Him, but I cannot come out and be baptized for I will be persecuted, and what is worse, I cannot get brides and bridegrooms for my nine sons and daughters. Just wait till I get them married and then I will join." I knew, of course, that he would have to suffer, and what he said was true; namely, that his relatives and all his high-caste people would cast him out, and would refuse to allow any of their children to marry his children. But I felt that he was missing the chance of carrying a big cross for Christ; a cross that very few of us in the West have the privilege of carrying. I used to think that the cross mentioned in Luke ix. 23, was bodily affliction or the ordinary trials of life, but I have been led to see these things are not peculiar to Christians, they are the common lot of mankind. The daily cross is the acceptance day by day of a path and portion which we take for the Master's

sake, and which brings more or less of reproach. Most of us in the West are deprived of the honor of carrying that cross; it is very common in the East.

At the last pay meeting the catechist of that village in his report of the month's work said, "Umayer Derer told me 'the next time the missionary comes here I will be baptized.'" I immediately interrupted the catechist and asked, "Do you think he really means what he said?" "Yes," answered the catechist, "as far as I can judge I believe he is in earnest." I then told the catechist that I would put aside all other engagements and go forthwith to the place.

I cannot tell with what joy I baptized that man and his family a few days thereafter. There were a few low-caste Christians in the church, two Christians of a high caste, and a number of his own relatives (heathen) who had assembled to witness the ceremony.

It was an answer to the hopes, the efforts and prayers of twenty years. God's presence was manifest, and it was only with difficulty that I got through the service without breaking down. I wanted to say to him, "My, but you have nerve to do this in the face of your relatives, who are going to deride you, cast you off and persecute you; but I can't pity you, for I seem to hear the words of the One whom you are confessing ringing through the church: 'Whosoever shall confess me before men, him I will confess before my Father which is in heaven.'"

After the service, when I was about to leave for Aruppukottai, I wanted to say something expressing my joy, and at the same time leave some encouraging and comforting thought for him, so I put my hand on his shoulder and said, "Annan (older brother)—," but there I stuck. I am not a man of many words, and the few that I have at my command would not come; so after a few seconds of silence I blurted out rather lamely, "God bless you," and jumped into my bulluck cart and drove away. I am a sober Congregationalist, and like to see things done decently and in order, but if I had had a fervent Methodist in the cart with me, who would have shouted at the top of his voice, "Glory to God," I would have been the last man to have called him down; in fact, my response of "Amen" would have been expressed in anything but a Congregational tone of voice. I was jubilant, and said to myself, "That soul is worth all the trials of twenty years in the tropics, with their malaria, smallpox, cholera, snakes and what not.

IT is just as awful for a man or woman to be cast out on God's great sea of opportunities and not realize that they have a mission in life as it would be for a parent to forget to care for his child.

A VISIT TO JERACH

BY MISS ANNIE T. ALLEN

BROUSA, TURKEY, October 25, 1907.

A WEEK ago to-day I was on my way to Jerach, in company with one of our former pupils, and her aunt, who was returning to her village. The day was perfectly cloudless, and we had a most delightful drive, reaching the village at six o'clock. The latter part of our journey was by moonlight. The road, for ordinary travelers, is safe, but about once a year one of the "lords" (as they are called) of this village of Jerach is robbed. There are five of them, that is of the "lords," all brothers, and very wealthy. At one point the road goes between high cliffs, and here the robbing is done. As we were passing through this part, the village woman turned to me and said, "See how great those rocks are; do rocks grow, I wonder?" Whereupon her niece remarked, "Why, aunt, if the stones grew, our streets are paved with them, and they would be growing up into the street."

When we reached the village we received a warm welcome, though the word we had sent had not reached them. After resting half an hour we went to call at the house of one of our pupils, who had not returned to school. The father is a coarse, ignorant man, greedy for gold, which wealth he uses for neither his own advancement nor for that of anyone else. I called there twice and labored hard to get the child back, but all in vain. They have no appreciation of education. We felt sorry to lose the child, for, because of her, her cousin also did not come. We had two other girls also from Jerach, who did not return. One we advised not to come back, as she was not capable of going on any further; the other has some trouble with her head, but hopes to return next year. I brought with me, however, one new girl, the daughter of one of our former preachers. A gain in numbers but not in money, since our preachers' daughters we take at half price. Doesn't some one want to take up the idea of a "preachers' daughters fund"? When we take them at half price, you see, we cannot cover cost. If all our pupils were full pay (that means \$52.80 a year) we should have no financial problem. How much our work is crippled at home and abroad by this money question! We have to be so mercenary that at times we cannot think of the higher things. But I suppose there must be a discipline in this too, at least we will hope so.

Saturday, after a short walk on the hill back of the village, we went calling again. After lunch we walked in company with the preacher to the next village, three quarters of an hour away. Here I called only at the house of the pastor, as there was no time for more.

Sunday I had a meeting with the women, and many outsiders came. I chose for my subject, "He is faithful that promised." In the evening I made more calls with the preacher and one of the sisters. I was specially interested in one woman who has just begun to come to our chapel. She has got a Bible and has begun to read it, and she says that now the factory women (for her husband owns a silk factory) are begging her to read to them.

The preacher is a young man of some little education, but no theological training. He seems to fit remarkably well into the lives of the villagers. He manages to bring the conversation around to spiritual things most fitly. As we were sitting together, before the afternoon service, he turned to a man who was seated on the floor, and said, "You are sitting there so lamb-like, you will give the impression you have always been so." Then he went on to tell me what a drinking, carousing man he had been a few years before, and now how all was changed. "Every word of it is true," said the man.

Sunday evening a number of people called. After some conversation we sang some hymns, and then closed with reading and prayer.

The next morning before starting, we had a most delightful walk on the hills, which are now in their glory, the coloring is so marvelous. Jerach is beautifully located, and I told them I thought I should move the school there. At last our carriage came, and this time we had a long, covered carriage so as to carry the baggage of the girl returning with us. The road was exceedingly dusty, and as we neared Brousa, crowded with ox-carts, so the last of our road we made slow progress.

I always feel profited by one of my trips to the villages. Some things encourage, some discourage, but all experiences bring us lessons. We have thirty-four boarders now in school, and expect more. Our teaching force this year is quite new, as only one of our former teachers remains. We have at last obtained a teacher from Switzerland for French, who teaches music also. Miss Borel is an addition to our circle, and she speaks English quite well. We also have a Greek teacher from Athens, so you see we are quite cosmopolitan.

THE CHRISTIAN ATMOSPHERE.—The editor of a Japanese daily paper, himself a non-Christian, pays the following tribute to Christianity: "Look all over Japan. More than forty millions have a higher standard of morality than they have ever known. Our ideas of loyalty and obedience are higher than ever, and we inquire the cause of this great moral advance. We can find it in nothing else than the religion of Jesus Christ."

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THE BIBLE WOMEN OF AHMEDNAGAR, INDIA

BY MISS MARY ETTA MOULTON

THE new Bible woman is a daughter of Amaji. Her name is Dayabai, and I had her in the Shendi school till last month, when she was married and went to her husband's home. Amaji is one of the saintliest men that I have in the district, and his daughter not only did good work, but had a good influence in the school and village. These last three months I have employed Sabhaktibai to go out to Savedi to teach the master's wife there. She has not only taught her, but other women have come in and heard the lesson, the song, the truth or the verses. She is not a regular Bible woman, but has done faithful and necessary work for the last four weeks, and I expect to have her right on now.

I have had a woman named Kirtabai. She is a graduate of our Bible Woman's Training School, graduated this year. She taught for many years in the church missionary society. She has been a widow for five years, and has six children. She has confidence, and gives people confidence in her. I have taken her about with me into most of the villages, and have been pleased with what I have seen of her work.

All of my work is in the villages about in the Jeur District. The women are uneducated. Even our Christian women in the villages are

uneducated, for the city attracts educated men and women just as in Western lands. The Bible women go to all classes and castes. They go out in the fields, as the women dig peanuts or weed; or they go into the houses, or in the court in front of the house, or in the open square—wherever two or three women are and where more will come. They sing a Christian hymn and explain it, or tell a Bible story and apply it, or one of their own stories (Hindu or Mussulman), and show how the Bible story helps explain it; or they teach Bible verses to one or more women.

Monday I was out at Nadgaon; Kirtabai was with me. Sharitibai, the Bible reader's wife, was having fever, so her husband, Ramayya, came instead. The first place we went to was in the Maharwada, where the women were piling up wood in bundles to carry to Naga to sell. Kirtabai told the story of Job, and how patient he was in all his afflictions. The women listened very carefully, for they truly are afflicted out here in India. This year famine conditions are here again, and the condition of these poor women is bad at the best. Ramayya spoke as she closed, and as we left, the women put their bundles of wood on their heads and left for Ahmednagar to sell the wood. I hope their hearts were lighter for the messages they had received.

From here we went over near the Patil's house. He is the head man of the village. He is very friendly. Three women (caste) were eating their morning meal. They sat on the veranda. We stopped just in front where there is quite an open square. They were most friendly, and said they were going to the field, but that they would be glad to listen while they ate. A holy man came begging grain of them. He had already a large amount that he had received. I invited him to sit and listen, but he said that he had to go on as he was already late. But he did come back and listen. A woman from near by who had two children came. A sister of the Patil also came. Soon there were twenty sitting around listening while Kirtabai and Ramayya sang a hymn and explained it. Then Ramayya explained about some of their Hindu customs, and showed how much better was the Christian custom (this is one of his favorite ways of speaking). I don't like it as well as a more direct way, but it is very pleasing to the people. The people listened attentively, and occasionally would ask a question or make a remark showing that they were interested and wanted to know more. Some men discourage the women being taught, and again they sometimes wish only an educated girl for a wife.

It is difficult, too, to speak about the value of the Bible women's work. There are some that I think of that have done a magnificent work. They are spiritual and apt and full of tact, and some day will have a rich reward.

Others are faithful, and one is less apt to think of them as enthusiastically, but the results of their work are good. I know some that I have not so much confidence in.

About the fruits of the work of the Bible women, I think of a sight that I have seen in the old church in Ahmednagar. Twice a year, in March and October, there is an examination of the work of the Bible women. First, is an examination of some study that they have had. Then there come in a lot of women. Some are uneducated Christian women who do grinding flour by the hand mills and other such labor. Others are poor low-caste women gathered in classes by some of the Bible women. Others are higher-caste women who also have been taught. These all have learned a certain chapter from the Bible, now the one in James on the power of the tongue, then a chapter from Proverbs, and all of practical help to the ones who have committed the verses. I always leave such a gathering feeling glad for our Bible women and the work that they are doing.

A TOUR IN TURKEY

BY MISS OLIVE M. VAUGHAN

MR. CHAMBERS, the Adana missionary, who has general charge of our work during the absence of a regular missionary, and I made a hurried trip through the larger part of our field. We were gone nine days, traveling seven; the longest day was twice seven hours (though as we traveled quite rapidly we were only in the saddles eleven and a half hours). We visited seven villages, Mr. Chambers preached seven times and baptized seven children.

At times we were journeying through warm valleys, at other times on high mountains, over which the wind swept in cold blasts. One morning we rode along the backbone of a ridge so high above the timber line that we did not see a tree for three hours, nothing but the brown mountain peaks. Even Argæus, the loftiest mountain in Turkey, lost his magnificent proportions. At length we crossed a pass 6,500 feet high, and descended into a wooded valley—and the congealed blood began to thaw out, for it was early in the morning, and cold!

We usually rose about four o'clock, and were soon on our way so as to have the afternoon and evening in the next village. But do you know how we travel? We certainly do not "just pack a grip," but must take food and bedding and a small folding canvas cot. Why not sleep on the floor? Because there are too many "B Flats" and "F Sharps," as they are called.

My work was very varied, entertaining callers, visiting schools, helping to make plans for the winter's work, listening to many pitiful tales where sometimes I could give material help, but often, so often, the silent prayer went up from a full heart that some one might send the needed help.

In Dikmeh, where we are just opening a school, I found a room provided, but such a room—a rough, damp, mud floor, openings in the walls, but no windows, and this in a place where the winters are very severe. We promised to pay for a floor and a table and chair for the teacher. I think it takes a great deal of the missionary spirit for a girl to go willingly to these further villages, where they are snow-bound for four or five months, and the surroundings are so unpleasant.

We found much to be thankful for. When I visited Karakeoi, two years ago, there was only one Protestant family in the village, and no services could be held for lack of an audience. This time we found ten families who had come over, and about forty or more attended the service, though the opposition is still very strong. The preacher has certainly been faithful to his trust. He has charge of the work in Dikmeh also, but in the winter he is not able to go over, as the pass between the two villages closes in December; so a resident, Haratoon, takes the services. This man's story is very interesting. He was being educated for a Gregorian priest, but hearing that a worker had been sent to his village he went home to oppose the work—was converted, and suffered much persecution from his family and the Gregorian priest, but now his family have all been converted. He has always received a small salary (about twenty-five dollars), but we can promise him nothing this year. He is very brave, and will do his best, though he hardly knows how he is to support his family.

In Tashju, rather than have the work without a leader, the preacher is staying on, receiving only twelve liras in place of the twenty-two formerly given, and the people have usually paid eight, but they will be able to give nothing, instead they are asking help of us to get seed grain.

Our hearts ache for our helpers and our people. The oldest men say they have never known such a year—wheat and barley are just twice the usual price. There is a prospect of much more suffering for lack of food in Hadjin and the villages than there was after the massacres. People are already borrowing wheat for bread and paying 50 per cent interest, and even worse, the fields are ready, but in many places it is impossible to obtain seed—and what will this mean for next year? The outlook is certainly very dark, and we can only pray that the Lord who cares for the sparrows will care for these needy ones.

LETTERS FROM OUR MISSIONARIES

MARDIN, TURKEY

Miss J. L. Graf writes, December 2, 1907:—

The year is fast drawing to a close, and we have had our first whirl of snow to-day. The days are full, full, full of God's goodness to us, full of work.

I had malaria during the summer and autumn, but think I am over it now. Work does not pass off so easily as formerly however, but nevertheless I usually manage to get off quite a bit.

My mornings are occupied in supervising the two kindergartens, the one in the city where four of the training class practice, and one in the compound with very few pupils where the Juniors of the class also try their theories with the little ones. Three days of the week they have a lesson at 11 A. M. so that the session there is from 8 to 11 A. M., the session in the city from 8.30 to 12, when two of the high school girls go to take the afternoon work with the children, and the regular training work begins for us in the sitting room of Mrs. Emerich, or in mine, or in the kindergarten room, which is also the home for the five out-of-town girls of the class. I am most fortunate in having the help of Mrs. Emerich, who has had such excellent training in the work, being a graduate of Pratt Institute. I am so glad and grateful that my girls are privileged to enjoy it. The new games which she has taught us have helped teachers and children to enter into the spirit of play which is so notable a lack in this country.

Thanksgiving passed off very quietly, much more so, because Mr. Andrus and Miss Dewey were away and we were so small a circle; so we gathered, only six in number, and had a dinner and a meeting for prayer in Mrs. Dewey's home. I am keeping up my Sunday school in the village of Monsoorea, where we have put one of our former schoolgirls as a teacher. It is only one half hour from Mardin to this village, but they are so ignorant, so neglected a people, that it makes one's heart ache, and one asks, "Why is it that darkness and ignorance are allowed to hold sway so long, so long?"

My heart yearns for the Mohammedan population; there are a number of them in the above village, and often quite a crowd of the children gather outside the door.

My Junior Christian Endeavor Society is a joy this year. I have a very efficient Junior Committee and a dear, faithful assistant superintendent, and we are trying with the help of God to get these little ones to understand what the promise they make means. Last Sunday six entered into associate membership, and I am sure that they understood what they were doing.

Tuesday evening after school is set aside for work with the Juniors, and nothing is allowed to interfere. They are so willing to work, if work will only be given or pointed out to them.

CHINA

Miss Grace A. Funk writes from Shaowu, China, October 26, 1907:—

We have been in Shaowu nearly five weeks now, and they have been very busy and happy ones for us all.

Dr. Bement has gone to Nishitu to spend Sunday, for a little change, but I fear no rest, as she took her medicine case with her. I do not see how she keeps up under her very heavy work. We certainly need another woman doctor more than anything else. I tell the girls I know that she will come soon, because it seems that we "must" have one. You write that there are no "volunteers" ready, so we can only pray that the Lord will move the hearts of some who are already prepared for service, but have not yet volunteered.

The girls' school is as flourishing as ever this fall, and is a source of great pleasure and joy. The girls all have such a happy, helpful spirit. I have been taking a class in arithmetic this fall, as well as the study hour and prayers at night. I love to be with the girls, and it is more a pleasure than a duty. Miss Bement is very busy, and will be unusually so the next few weeks, as some of her teachers will be gone to "receive their rice," as they are harvesting the crop now.

In Miss Walker's absence I am trying to do a little work for the women, and also get "my hand in" for the future. I have the two weekly prayer meetings, one at the North Gate and the other at the East Gate. I am not able to make much of a speech yet, but I try to help with the organ and singing, and the last week or two I have ventured to offer up a short prayer, knowing that the Lord at least could understand, and I trust the women could, too.

On Thursday and Friday afternoons I have about two hours' visitation work with one or two of the Bible women. I believe it is a most effective way of preaching the gospel, and we hope to increase our prayer meetings and women's classes through it. The workers heretofore have been too few and too busy for a systematic visitation, so I want to make a fair test this fall and winter. As many as thirteen neighbor women will gather in our house, and stay and listen; so in the course of an afternoon we can reach as many people as would make a good-sized congregation, and they are not church attendants.

Another little piece of evangelistic work which I enjoy very much is the

gospel service, which my teacher and I hold frequently in the dispensary. These people, too, are the kind who do not come into our churches. We have very good audiences. My teacher preaches and I play the organ, and try to tell them a little about the love of Jesus, or explain a hymn.

It is so good to be able to do even so little to help in the work. Of course I must study several hours each day, and then there is the new house to which one can devote hours, if they have it. I am taking lessons in contracting and building, and expect in the course of my service in China to become quite an expert. It is getting on very well, and we are hopeful that it will not be very long before we are safely housed there.

From the Report of the American Board Deputation to China :—

Women's Work.—In no Oriental land is there greater opportunity for influential and successful women's work than in China. Even under the restraints and limitations to which they have been subject women have exerted great influences from time immemorable in the social system of China. In this respect China has always presented a marked contrast with other Eastern countries. At the present time many of those restraints and limitations are being removed. The emancipation of women is one of the watchwords of the advanced movement in China. But here also the sudden access of freedom and the vagueness of the ideals which the leaders sometimes set before themselves constitute an element of real danger. These facts create the conditions and emphasize the need of an intelligent and sympathetic guidance of the women's movement in China for a brief time, at least, on the part of tactful and devoted Christian women from the West. The modesty, reserve and strength of the Chinese women have impressed us profoundly in all parts of the country. The susceptibility of the women of China to the highest influence of Christianity is greater than the women of the West are prepared to believe, and greater than the present strength of our women's work enables us to meet.

Under this topic of women's work we would specifically mention the work for children in the kindergarten. No educational instrumentality is more popular or more effective. Also we would point out the usefulness and far-reaching influence of the work in the women's station classes, which have for their object, first, the preparation of women for church membership, and then also the discovery of some who shall receive further training as Christian workers.

SOME AN HUNDREDFOLD

“Brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.”—Matt. xiii. 8. We should bear “much fruit” (Jno. xv. 8) “unto God.”—Rom. vii. 4; vi. 22. A writer to the *New York Observer* once

gave an experience which illustrates this: "My father was a silk manufacturer, and about the year 1833 sent to China for a bag of mulberry seed as a venture. The cost was \$15. The seed is very small, and the quantity was enough for a considerable experiment. The seed was sent to a farmer in Connecticut, who agreed to plant it and take half the mulberry trees for his labor and the use of his land. In due time father received word that there were about 3,000 mulberry trees at his disposal. He gave orders to sell the plants. Silk speculation was at its height, the worms were hungry for mulberry leaves, and the plants found a ready sale, and to my father's astonishment brought nearly \$3,000. He went to his partner, his cousin, a godly, benevolent man, a descendant of Jonathan Edwards, and said: 'Mr. Edwards, we have received a remarkable profit from that bag of mulberry seed. It cost us \$15 and we have received about \$3,000. I propose we give the money to the Lord, and as we got the seed from a heathen country send the profit to the American Board for Foreign Missions.' Mr. Edwards promptly assented.

"The owner of the other half of the mulberry trees kept them; they rose upon his hands, but the silk manufacturers failed and the only permanent investment from the mulberry speculation was that which went toward the foreign missionary work. There came a business crash in 1837, when Andrew Jackson seized the United States bank, and uttered the famous words, 'I take the responsibility.' One of the few firms that weathered the storm was that of the mulberry seed anecdote. They sent kegs of gold to France and Italy to maintain their credit, and by the blessing of God the house has stood that and all other financial storms to the present day. 'He which soweth bountifully shall also reap bountifully.'"

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ILLINOIS	3,235 78	NEW YORK	5 00
INDIANA	32 64	NEW MEXICO	3 06
IOWA	238 75	TEXAS	4 00
KANSAS	207 77	AFRICA	2 00
MICHIGAN	411 79	CHINA	50 00
MINNESOTA	457 78	MISCELLANEOUS	257 90
MISSOURI	286 87		
MONTANA	20 00	Receipts for the month	\$6,468 44
NEBRASKA	123 18	Previously acknowledged	3,581 62
NORTH DAKOTA	64 57		
OHIO	543 71	Total since October, 1907	\$10,050 06
OKLAHOMA	2 25		
SOUTH DAKOTA	52 97	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
WISCONSIN	342 00	Receipts for the month	\$104 32
ARKANSAS	2 00	Previously acknowledged	252 01
GEORGIA	34 31		
KENTUCKY	15 00	Total since October, 1907	\$356 33
MASSACHUSETTS	1 00		

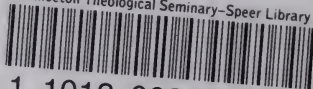
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